MENNONITE LIFE

January, 1956

Published in the interest
of the best
in the religious, social, and economic phases
of Mennonite culture

INDEX

1946-1955

This issue contains a complete index of the first ten years of *Mennonite Life*. This should prove helpful in locating information regarding persons, congregations, communities, countries and other subject matter dealing with the Mennonites, treated in the issues 1946-1955. (See page 33). Most of the back issues of *Mennonite Life* are still available at the regular subscription rate.

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4. Volume VIII-IX (1953-54) $5

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Back Issues Wanted!

Our supply of the first issue of *Mennonite Life,* January 1946, and January 1948, is nearly exhausted. We would appreciate it if you could send us your copies. For both copies we would extend your subscription for one year. Address all correspondence to

Mennonite Life
North Newton, Kansas

COVER

Load of hard wood logs, Maine

Photography: United States Forest Servic

MENNONITE LIFE

An Illustrated Quarterly

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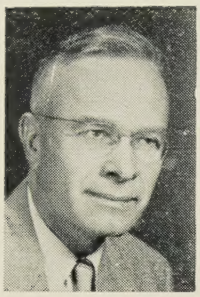
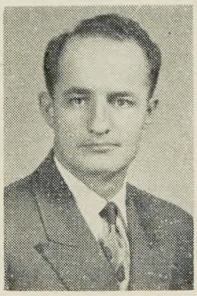
ite Life is an illustrated Quarterly magazine published in January, April, July and October by Bethel College, North Newton, Kansas. as second-class matter December 20, 1946, at the post office at North Newton, Kansas, under the Act of March 3, 1879.

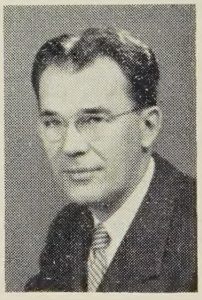
Contributors in this Issue

(From left to right)



CORNELIUS KRAHN, director of Bethel College Historical Library and editor of *Mennonite Life*.
IDA PLANK YODER, homemaker and writer, Newton, Kansas, member of Kansas Author's Club, writes for many journals.
BERNHARD BARGEN teaches Business, Bethel College, spent three weeks at Woodcrest Bruderhof, New York.
J. W. FRETZ, professor of Sociology, Bethel College, and assistant editor of *Mennonite Life*.





CORNELIUS J. DYCK, University of Chicago, former relief worker, and pastor of Zion Mennonite Church, Elbing, Kansas.
H. A. FAST, director of public service and professor of Bible, made the arrangements for the choir tour.
JACOB SUDERMANN teaches German, University of Indiana, and writes for various Mennonite periodicals.

NOT SHOWN

HAROLD BULLER, pastor of Bethel College Mennonite Church, was M.C.C. relief worker in Berlin and other places.
J. S. POSTMA, minister and educator, formerly The Netherlands, Paraguay, now Witmarsum, Brazil.

ACKNOWLEDGMENTS

Photos, p. 5, McCormick-Armstrong; p. 7, Wichita Eagle; p. 11, German Tourist Information Office; p. 16 Arox Photo Studio; inside back cover, *Mennonite Weekly Review*.

MARTIN LUTHER FILM

now available through *Mennonite Life*. For complete information on showing of this outstanding 103-minute film write to *Mennonite Life*, North Newton, Kansas.

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Annual subscriptions $2.00; Single copies 50 cents; Bound volumes $5.00 (two years in each).

Printed by The Herald Book & Printing Co., Newton, Kansas

Poems

The Gospel Herald

BY JACOB SUDERMANN

A crier
A cry in the wilderness!
Why in the wilderness?
Why in the desolate places?
To be heard:
To beat against no barriers
Of sound,
To take wing in all directions,
To find the listening ears
Cupped for the word of life—
Drowned out long since,
Drowned in the sonorous
Diapason of death.

But the cry,
The voice filters through:
Make straight,
Make straight
The way of the Lord!

We have waited so long
Standing in the withering blast;
We are dried shapes
Clinging like sere leaves
To life's source,
Held by slender stems
No longer succulent,
Shrunken, clinging.

While faith wrestles reason,
Love grows cold,
Still, *hope springs eternal!*

We have fastened on its warm breast
Convulsively, tenaciously
Waiting for the new flow,
Waiting so long!

He comes,
Hallelujah, He comes!
In the dry valleys,
Locked in dry silence
The dry bones stir,
The cactus buds,
The Trumpeter sounds
The day of incorruption.

Definition

BY JACOB SUDERMANN

And this is death:
Compassion's Jesus fingers
retying deft the severed
cord of birth; a drifting
out of petulant turbulence
like patterned, frosted flake
into a landscape blanketed
with breathing peace;
where all the facefull angularities
of life are symphonized
in one closed, infinite
cathedral keep, and
shafting, prismatic colors
focus on a throne
of healing light.

When Love Stepped Down

BY HAROLD BULLER

In cowering fear the shadowy forms of men
Bent low to hide
For night was here.
From out each stricken heart
There poured the tide of doubt
That rose, with dark intent,
To kill.

The Eye of God beheld.
The Heart of Heaven wept.
The Hand of Hope reached forth
To plant the Star of Morn,
And from its palm there flowed the dawn.
Then Love stepped to the earth
And Christ was born.

Concert of the Angels. — Engelkonzert.

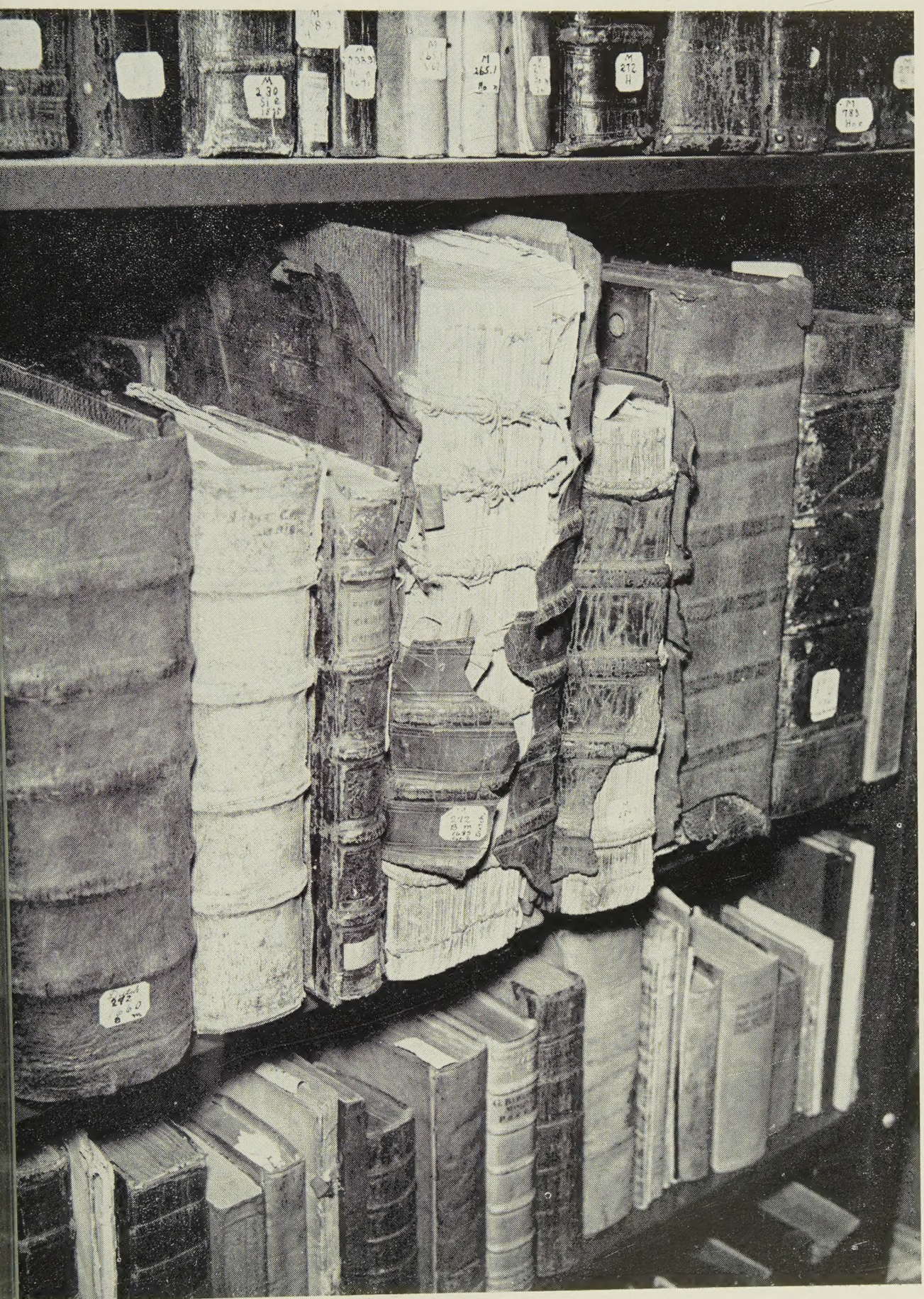
By Daniel Whlgemuth, Gundersheim, Kr. Worms, Germany

This well-known artist whose art has been featured in *Mennonite Life* (Jan. 1954), presents a *Puttenbild.* A number of paintings of this type of art have been added to the D. Wohlgemuth Collection which is on display in the Bethel College Historical Library. On April 17, 1956, Daniel Wohlgemuth will observe his 80th birthday for which occasion his biography and some 25 of his best paintings and works of art will be reproduced in book form. This souvenir can be obtained for $3 through *Mennonite Life.*

Old Books from a Musty Corner

A glimpse into the vault of the Bethel College Historical Library takes one, as it were by means of a magic carpet, into ancient times. We see books printed and used some three to four hundred years ago. Some are Bibles which were published in the days of the Reformation in Switzerland or in the Low Countries and used particularly by the early Anabaptists so that they became known as "Anabaptist Bibles." There is, for example, the *Froschauer* Bible of Zürich with the date on it "1536." It was brought along by the Swiss Mennonites who came to this country some one hundred to two hundred years ago, and has since found its way into the Historical Library. Or there is the so-called *Biestkens* Bible which originated at about the same time in the Low Countries and which was in use among the Dutch speaking Mennonites. Biestkens printed many editions for them. Some copies were taken from Holland to Prussia, from Prussia to Russia and from Russia to the plains of America. One copy has already reached the library through the courtesy of missionary Alfred Wiebe.

On this picture we see, in the center, one of the largest books, with a torn back. It is nearly three hundred years old and has been used much, as can be seen. The covers consist of leather-covered oak boards, and the binding is excellent. This is one of the earliest Dutch editions of the *Martyr's Mirror,* relating the story of suffering and courage, faith and martyrdom of the sixteenth century Anabaptists. The excellent illustrations by Jan Luiken alone make this a very valuable item. Formerly this book was second to the Bible in many Mennonite homes; today there is almost a complete unawareness of this former classic in devotional literature. Should it not be possible to prepare and distribute a popular small illustrated edition of it with success?



"Peace on the Molotschna"

BY JOHANN HEINRICH JANZEN (1868-1917)

Johann H. Janzen was an educator and minister of Gnadenfeld, Molotschna, South Russia, and one of the first artists among the Mennonites who distinguished himself. His drawings and oil paintings deal mostly with the Molotschna landscape. He illustrated his brother's, Jacob H. Janzen's book, *Denn meine Augen haben Deinen Heiland gesehen* (1910). A number of oil paintings by the artist are in the possession of the family of the late Jacob H. Janzen, Waterloo, Ontario. See also "The Months of the Year" in Oct. 1951 issue of *Mennonite Life* (p. 13).

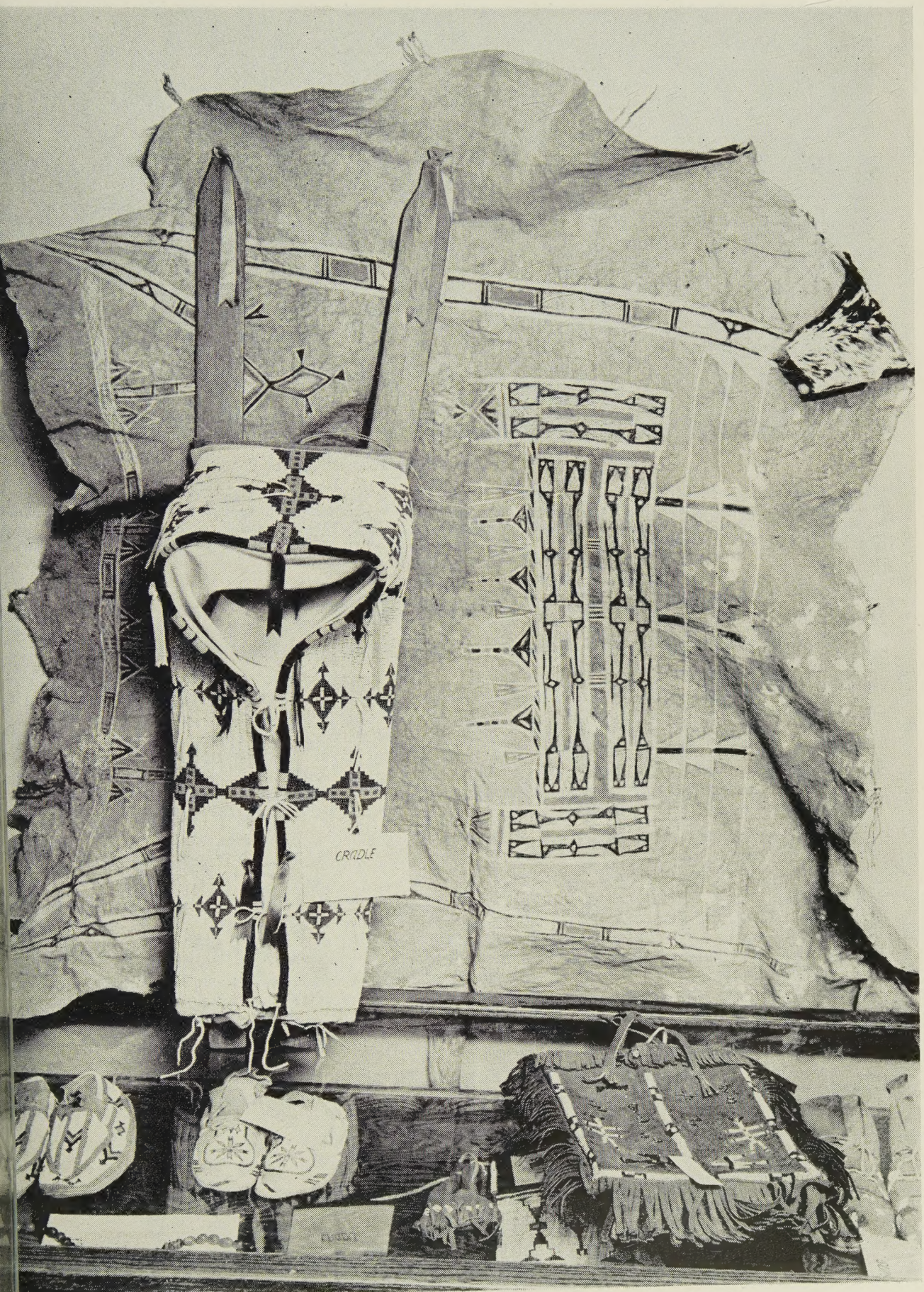
From the Rodolphe Petter Collection

The Rodolphe Petter Collection on display in the Bethel College Historical Library through the courtesy of Mrs. Rodolphe Petter, contains many of the products of the life work of Rodolphe Petter, as well as a significant Indian collection of the Cheyennes. In the background we see an ancient symbolical skin writing no longer understood by present-day Cheyennes. It was made by an old woman. Missionary Petter, at that time, was not yet sufficiently versed in the Cheyenne language to get the meaning directly from her. It represented an old Indian's philosophy of life.

The heavily beaded Indian cradle was given to the late Rodolphe Petter and has been on display at the Sesquicentennial Exposition, Philadelphia.

In the show case to the left we see the two beautifully beaded moccasins which were given to Rodolphe Petter by Chief Standingelk (Vohokass). The large beaded bag (right) was given to Rodolphe Petter at a Christmas celebration.

The Rodolphe Petter Collection has been on display in the Bethel College Historical Library for some time and has been admired by many hundreds of visitors from all over the United States and abroad. Mrs. Petter, Lame Deer, Montana, is writing the very interesting life story of her late husband (see also the article "How I Became a Missionary," January 1955).


CRADLE

Relief Workers after World War 1

(Front) B. H. Unruh, member of Studienkommission; C. E. Krehbiel; relief worker; (rear) P. C. Hiebert, relief worker Jahann J. Esau and Alexander Fast, both from Russia. B. H. Unruh and Johann J. Esau were members of the Studienkommission from Russia to investigate possibilities of migration. C. E. Krehbiel and P. C. Hiebert were on their way to Russia to do relief work. This was a meeting of the five men prior to the departure of Krehbiel and Hiebert to Russia via Constantinople.

Memorial

To the Mennonites in America from the Mennonites in the Ukraine.

The great destruction of the twentieth century, introduced and aggravated by the World War, has caused a disastrous downfall in the economic and cultural life in the largest part of this continent and because of the continuing drought in the Ukraine has taken on unusually vicious forms. A virtual flood of hate and blood, of suffering and death, of starvation and misery has been loosed in the land during recent years. But out of this howling storm of misery there shine like lighthouses on the sea, the deeds of love and mercy that presently unfolded themselves through relief efforts. They show that the torch of true humanity is being continually lit by the eternal love of God.

Dear Brethren! Your relief efforts were and are a light that shines in the darkness. Through your deeds you have ideally illustrated a Mennonite principle. Of that we are grateful witnesses!

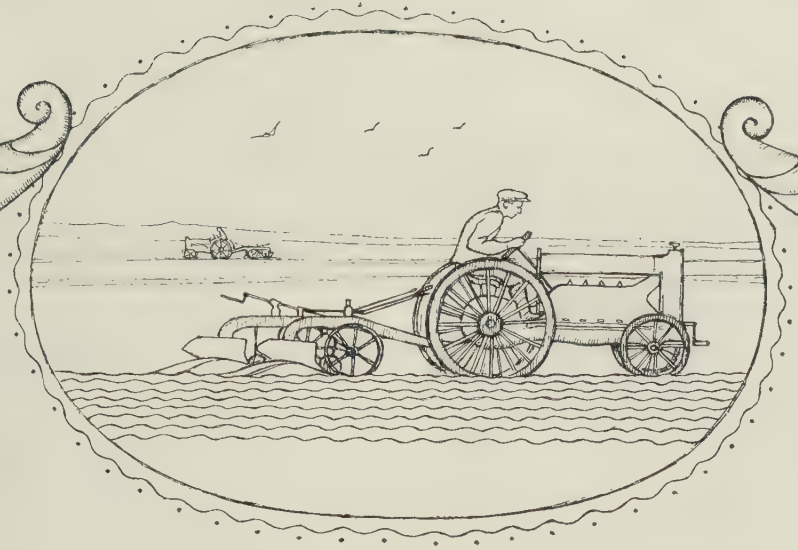
You have, however, done more. Through your tractor aid you have also furthered in a remarkable way our native belief in the virtues of agriculture. This is a deed of historic significance in the context of Mennonite history; indeed may prove to be of general historical importance. For this latter deed may signify nothing less than a radical change in our economic life. Even as your relief food has strengthened us so will this deed also be and remain a blessing for us. Accept, therefore, the accompanying medal as a token of our love and recognition, our regard and gratitude. May it convey to future generations the knowledge of how brethren and Christians in need deal with each other!

And let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us [and you]; yea, the work of our hands establish thou it (Ps. 90:17.)

Given at Ohrloff
Dec. 6, 1922

Chairman of the Society of the Mennonites: B. B. Janz
Vice-Chairman: Ph. Cornies
Treasurer: H. Bartel
Secretary: A. Fast

Original *Memorial* (right) and medal are now located in Bethel College Historical Library.



Denkschrift

den Mennoniten in Amerika – die Mennoniten in der Ukraine.

Die grosse Verwüstung des XX Jahrhunderts, vom Weltkrieg eingeleitet und hervorgerufen, hat in dem grössten Teil des alten Kontinents einen ungeheuren Niedergang des gesamten wirtschaftlichen und kulturellen Lebens zur Folge gehabt, und besonders in der Ukraine infolge der anhaltenden Dürre ausserordentlich krasse Formen angenommen. Eine wahre Sintflut von Hass und Blut, von Not und Tod, von Hunger und Elend hat sich in den letzten Jahren über die grosse sarmatische Ebene ergossen, und ihre Gewässer sind bis heute noch nicht ganz verlaufen. Aber aus dieser tosenden Brandung des sozialen Elends ragen, wie Leuchttürme im Meer, die Taten der Liebe und Barmherzigkeit empor, wie sie gegenwärtig die verschiedenen Hilfsaktionen entfalten. Sie beweisen, dass die Ampel der wahren Menschlichkeit immer noch entzündet wird von dem ewigen Lichte göttlicher Liebe.

Liebe Brüder! Auch Eure Hungerhilfe war und ist so ein Licht, das da scheinet an an einem finstern Ort. Ihr habt dadurch das uns, Mennoniten, eigene Prinzip der religiösen Lebensauffassung, in idealer Weise betätigt. Des sind wir dankbare Zeugen.

Ihr habt aber noch mehr getan. Durch Eure Traktorhilfe habt Ihr auch das uns innewohnende, stark ausgeprägte, wirtschaftliche Kulturprinzip in grosszügiger Weise betätigt. Im Rahmen der gesamten Mennonitengeschichte ist das eine Tat von historischer Bedeutung, die sich sogar zu einem historischen Ereignis überhaupt auswirken kann. Denn sie bedeutet möglicherweise nicht weniger, als einen gänzlichen Umschwung in unserer bisherigen Wirtschaftsführung. Und wie Eure Hungerhilfe uns gestärket hat, so wird auch diese, Eure Tat für uns zum Segen sein und bleiben. Empfanget darum beifolgende Denkmünze als kleines Zeichen unserer Liebe und Erkenntlichkeit, unserer Achtung und Dankbarkeit! Möge sie den spätesten Geschlechtern Kunde geben davon, wie Brüder und Christen in der Not aneinander handelnd!

Und der Herr, unser Gott, sei uns freundlich und fördere das Werk unserer Hände bei uns und Euch! Ja, das Werk unserer Hände wolle er fördern!

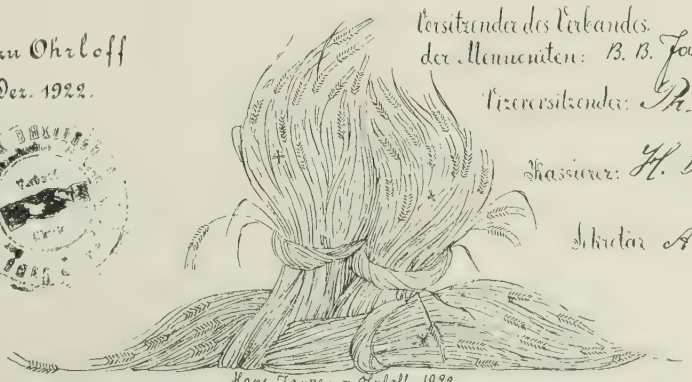
gegeben zu Ohrloff
am 6ten Dez. 1922.

Vorsitzender des Verbandes
der Mennoniten: B. B. Janz

Vizevorsitzender: P. Penner

Kassierer: H. Bartel

Sekretär A. Fast



Hans Janzen-Ohrloff, 1922.

Walter Hohmann (left) and choir members who made the European concert tour, 1955, at Bethel College before their departure.

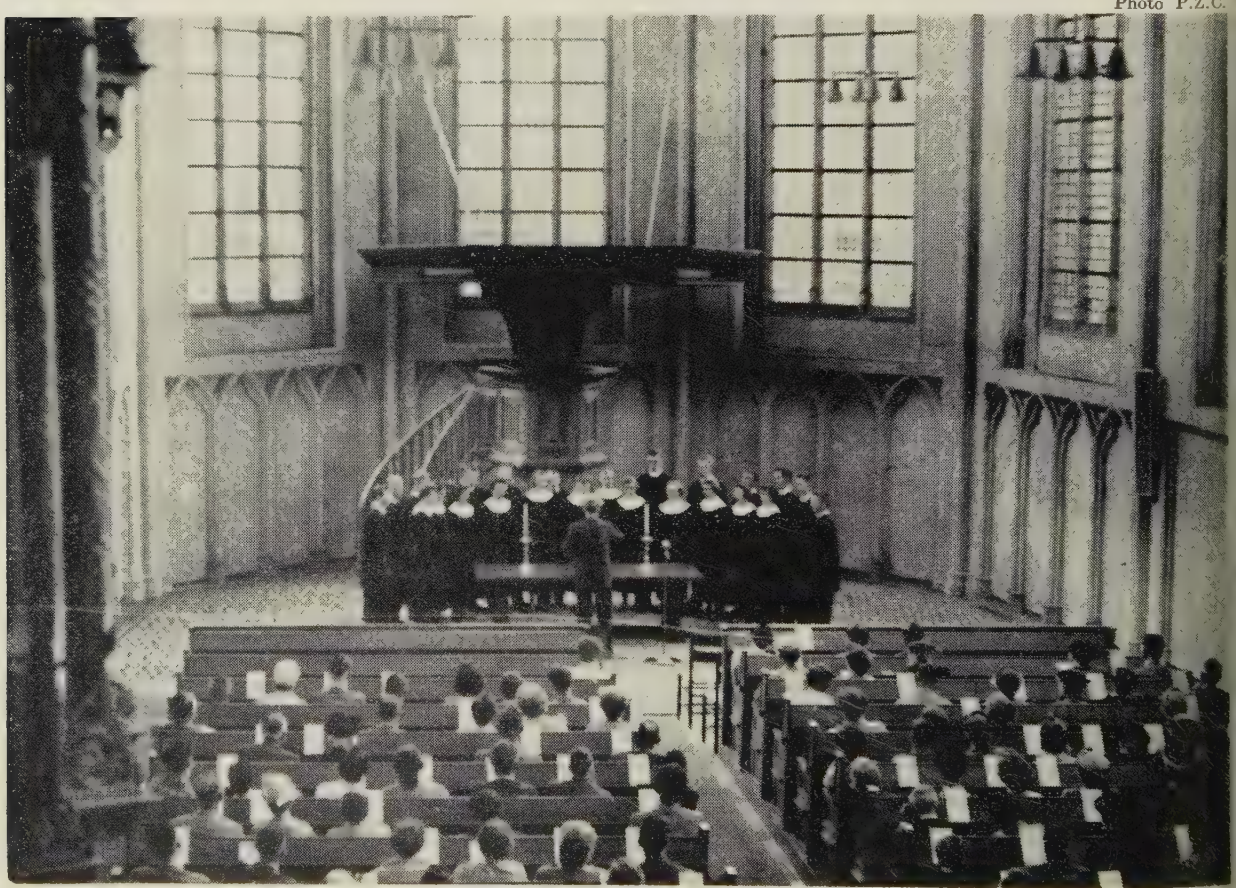
Mennonite Singers on Adventurous Choir Trip

BY H. A. FAST

THE "Mennonite Singers" returned on August 29 in high spirits from a good-will concert tour of European cities. The tour was rich in sightseeing experiences but that wasn't what impressed the choir members most. Most memorable was the marvelous reception they got everywhere in their concerts and the wonderful hospitality they received in private homes. It was to be a good-will tour fostering friendship, mutual understanding and respect, and it achiev just that.

This was the second European concert tour unde taken by the Bethel College Choir. The immediate o casion for the first tour was the Fifth Mennoni World Conference held at Basel, Switzerland in 19 but the vision of its possibilities and meaning was mu older. Mennonite Central Committee relief worke

The Mennonite Singers of Bethel College in the Koorkerk of Middelburg, The Netherlands, July 11, 1955.
Photo P.Z.C.



istering "in the name of Christ" had in post years established bonds of friendship through this vice of love and the gifts of food and clothing. uld not the visit of a Mennonite college choir help deepen and establish more firmly these relationships friendship and brotherhood between European and erican Mennonite groups? The unique opportunity the first Mennonite World Conference after the se of World War II helped to ripen and bring to isive action the vision of a good-will concert tour a group of Mennonite college singers.

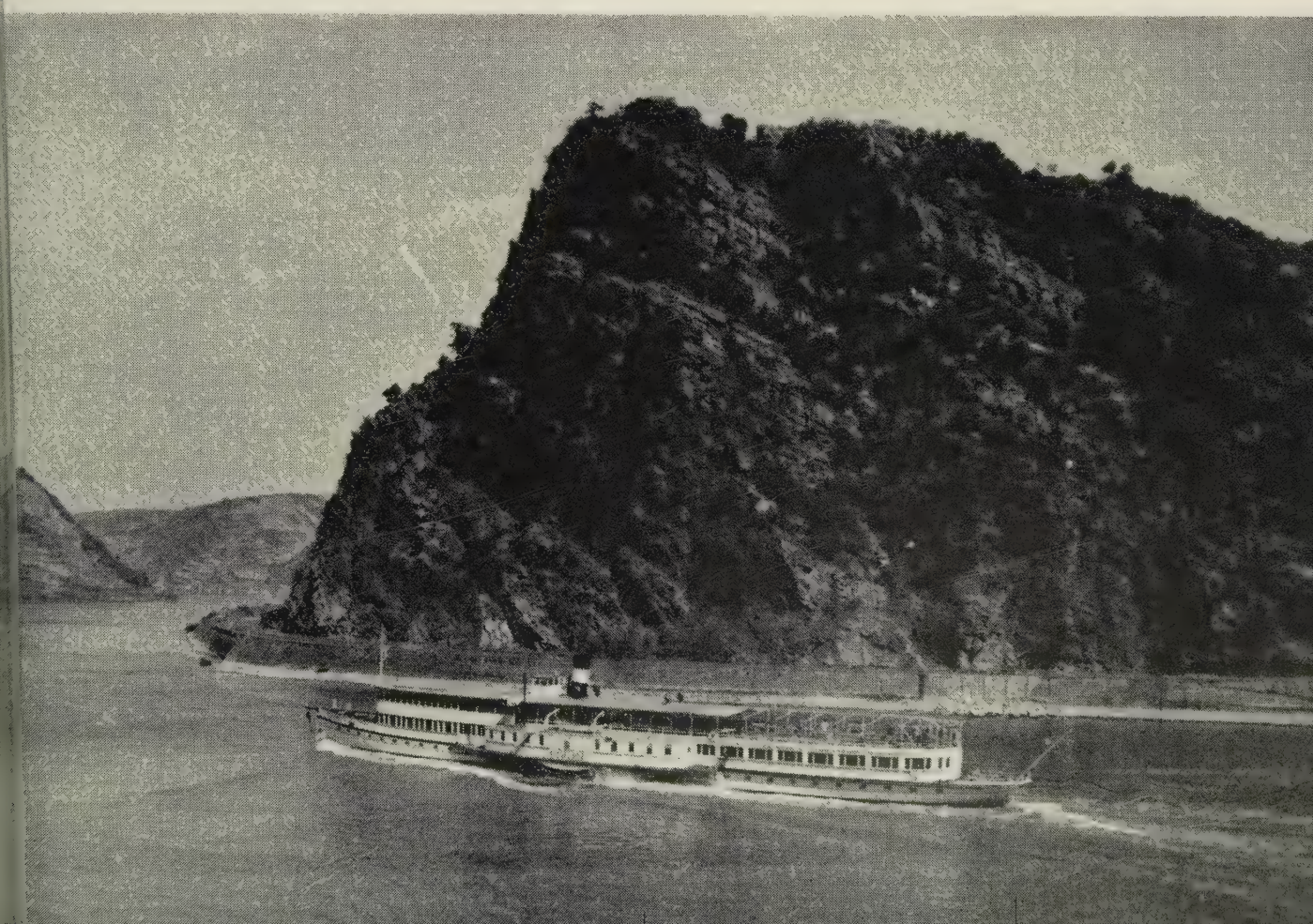
The first concert tour, lasting only a month, was irely too short for so long a trip but the reactions m the churches and the Basel conference were so rwhelmingly favorable and the requests for a re-n visit of longer duration so insistent and urgent that econd concert tour was arranged this past summer.

The choir consisted of twenty-four voices under the ection of Walter H. Hohmann. Between June 19, when y landed at Bremerhaven, Germany, until they em-rked again for home on August 16 from Rotterdam, y were giving almost daily concerts, Saturdays ex-oted, with approximately a week reserved for sight-ing. They spent June 19 to 30 in North Germany ing concerts in Hamburg, Kiel, Hannover, Berlin,

The bus with the Mennonite Singers, 1955, stopped in Holland and the choir members are investigating one of the dikes.

Bielefeld, Espelkamp, Bremen and Emden. From July 1 to 15 they gave daily concerts in Holland, singing in smaller communities as well as in larger cities like Amsterdam, Hilversum, Delft, Leiden, Arnhem and Vlissingen. Through the latter half of July they traveled through Germany, singing in centers like Krefeld, Wuppertal, Frankfurt, Kaiserslautern, Karlsruhe, Heilbronn, Stuttgart, Backnang and Munich. From August

Mennonite Singers had occasion to travel along the Rhine, view ancient castles and such famous places as the Lorelei Rock.



1 to 5 they were in Alsace, France, visiting Mennonite centers like Wissembourg, Colmar, Mulhouse, Altkirch, and Montbeliard. They spent August 7 to 12 in Switzerland giving two concerts in the Mennonite churches of the Jura Mountains and a concert each in the cities of Bern and Basel. From there they returned via Paris and Brussels to Rotterdam for the return ocean voyage.

Most of these concerts were given in Mennonite churches but the audiences were quite representative of the communities. A number of concerts in larger cities were given in large Lutheran churches where the attendance also was very good and the response of the best. In several cities in Germany, Holland and Switzerland, recordings were made which were broadcast over the radio so that the audience which benefitted from this concert tour was much larger than the one actually in attendance at concerts.

The program of the choir consisted of a well-selected and varied repertoire of sacred music, including great compositions by European composers and selections from American composers and from Negro spirituals. The comments of listeners and the reports in newspapers indicated that audiences appreciated most the selections by American composers with perhaps special preference for the Negro spirituals, which are not widely known in European circles.

Music critics and private letters point out that audiences were deeply moved and inspired by the worshipful character of the programs. Other comments complimented the choir and its director on the high quality of their singing, training and discipline. We quote some sample comments from the European press and from personal letters.

A French Mennonite paper, *Christ Seul*, speaks of their concert as an "artistic revelation" and admires

Choir members durig their embarkation in Montreal, Canada.

their "mastery of a difficult art" but wonders whether it carried an equal spiritual warmth and convincing Christian witness.

In contrast a Swiss Mennonite teacher who had pretty much lost contact with the church, exclaimed: "That evening was for me a genuine renewal of faith."

Various people expressed surprise that a choir of young amateur, i.e. non-professional, singers could show such excellent training, discipline, and musicianship. They praise the "splendid, youthful, well-trained voices" of the singers.

A Berlin music critic lauded their "perfect, almost classic, and yet heartfelt" rendition of Negro spirituals and other American church music as being "full of simplicity and humility, full of surrender and sincerity."

A Heilbronn paper exclaimed: "One could sense that songs springing from deep Christian conviction can truly bring praise and honor to God and can revitalize faith and spiritually strengthen the hearers. This festive

(Continued on page 18)

Bethel College choir under the direction of Walter Hohmann in Europe, ready for a concert. Margot Stauffer accompanied the choir in Germany.

Three Weeks in a Bruderhof

A CHRISTIAN COMMUNITY IS BORN

BY BERNHARD BARGEN

"JUST what do you mean by 'community'?"

This is the oft-repeated question of visitors at Woodcrest—a Bruderhof which was begun in 1954, ninety miles up the Hudson River, north of New York City. For visitors are welcome, and they come from ar and near to see for themselves how people live "in ommunity."

"We are always happy for visitors," the members of his community tell you, "for our main purpose for be- ng is to make known our way of life."

Woodcrest is the name of the community, a rocky noll of about ninety-six acres of woody growth, at the ot of the Catskill Mountains, four miles west of the udson. Here a group of about 150 persons, about half f them adults, are living a life of complete sharing, eeking as much as possible to establish a way of life in armony with the New Testament concept of the urch, resolving where possible some of the difficult nflicts of modern society, and to find increasingly the oming of the Kingdom of God in their midst.

The Glad Hand

A station wagon is waiting at the intersection here the bus from New York drops the visitor, and on e way Stanley Fletcher, driving you up the hill, points t at the turn of the rocky road the factory shops, which we'll show you later," and a bit later pulls up to e carriage house. It was formerly a real carriage use in the days when all this was a lovely estate. ow, in the hands of the Bruderhof (Society of Broth- s, for those who insist on the English), it has been re- odelled into the main dining room, where common eals are served. The visitor is brought in; and as the it cases are set down, Stanley asks, "Now, then, be- re we take you to your room, what'll you have: coffee, ed tea, lemonade?"

And as the guest sips the lemonade, he looks around. ng tables, odd chairs—no two alike—and some of em broken. Still, the place looks clean and tidy—e drapes, pretty color combinations. How pleasantly ppy these people all seem to be—sort of relaxed. es, there's a bit of fog this afternoon over the moun- ns, but often on perfectly clear days you can see five ferent ranges of the Catskills—we think it's a wonder- view from this window!"

"Oh, for a Fly Swatter!"

"So this is my room," thinks the visitor. "Why, there st be a hundred-fifty flies. What? no window-screen, n?" But he doesn't *say* it; he's a guest; and he may stay as long as he likes—no charges. Besides, he finds out shortly why so many flies: the terrific pressure of building and shortness of cash have prevented putting in screens.

"Now, you wash up and rest a bit, and later we'll have supper, after the children have had theirs," says Stanley, as he leaves you to yourself. You must admit, however, the bed is nicely made, the room is tidy; and though it's a hot summer day in New York, still your room really looks and feels cool and pleasant—screens or no screens—and actually the flies aren't quite so bad as they at first seemed. Even *they* are friendly! What a different atmosphere from Manhattan Island, which you left only three hours ago!

Your room may be one of perhaps eight or ten like it in a remodelled chicken house, now called the Orchard House. Presently, you find you have neighbors: "Howdy, my name's Dodd—I'm from Toledo, Ohio, consulting psychologist—guest here myself; and this is Mrs. Dodd; we just returned from an afternoon swim down at the river. Will be getting ready for supper, now; and we'll be seein' you there."

The Common Meal

Back in the dining room, the guest wonders: Where do they all come from? Mostly young couples, seems like, eh? Dress just like ordinary people. Strange, there's one barefooted. Odd, to see some of the women in ordinary clothes and others in long dresses; what's the scheme, you wonder.

And now, everyone seated around the long tables, a silence falls over all, and long you wait for grace to be said; but only that rapt silence, those friendly, open faces—smiling as though they expected God to speak to them in the face of their neighbor—then, presently, the sound of tableware, as eating begins, and

A voice:

"We are happy to have with us today, as guest," and you hear your name, "and we are glad to know that he is going to be with us for a month or so. I have here, also, some letters, from Paraguay, which you will enjoy . . ."

While he reads various letters, the meal proceeds, tables being waited on by men. You learn only later that that is done to rest the women a bit: women make the meal, men serve it. A simple meal: leaf lettuce, dark bread and butter, milk, and raisin pudding. "No dessert," you find yourself saying, "but a good meal—filling."

While visiting at the table is not forbidden, there is

little talking. You don't ask for something to be passed, you whisper: so that everyone can hear the reading. At other meals, later, you'll find that they may read a chapter from Bonhoeffer's letters from his Nazi prison; or there'll be a news report including the latest baseball scores! Another day the children are brought in to play, on the piano, some of the new pieces they have learned. Incidentally, no clapping: "We are trying not to foster the ego; there are other ways of showing our commendation." On another occasion, at mealtime, a special biography of Albert Einstein had been prepared, and presented in several installments, several days apart.

Seeing both adults and the children above the third grade listening attentively to such offerings during the mealtime makes one thoughtful. What, one asks himself, must be the long-run effects of this pattern of community life?

"But, Where Are the Children?

Children under the third grade have had their meal served earlier. Take the evening meal, for example: By 7:15 o'clock the smaller ones are about ready for bed. As the families live in small apartments in various buildings about the grounds, one woman for each house is appointed each meal as the "house watch" for that meal. She goes about the various apartments in that house continuously, with flashlight as the night advances, to make sure that the children are all in order. This relieves all the other mothers for relaxed participation in the common meals and in the frequent meetings which often follow.

These children! What relaxed faces, quiet behavior, freedom from tantrums! But, naturally, enfolded as they are in the love of the entire community, secure in home and play, how could they or need they be else?

During the day—both winter and summer—they are in school. The Bruderhof has its own school, manned by members of the community, and the work of the community—cost of feeding the chickens, profits from the production of eggs, milk production by the goats, etc.—constitute some of the arithmetic materials. Sewing baby dresses for the new babies soon to arrive was a summer project for the older girls. These children live with their teachers—daily, at mealtime, and in recreation, as their companions.

The Common Purse

Persons who become members of the Bruderhof bring all they possess to the common purse. Land, houses, businesses, insurance, household goods—everything. Henceforth, no one calls "anything his own."

Now, the visitor sees such a radiant joy on the faces of everyone that he naturally wonders what is back of it all. No one gets paid in money for anything he does, but everyone has his work—lots of it. Community is no easy life, they tell you; it is a life of continuous self-giving. It is hard, they say, but it is "so rewarding that no one would think of going back to the old life."

Class and teacher at the Woodcrest Bruderhof, New York

There is a "work distributor" for men and one for women. Women work in the kitchen, the laundry, the sewing room, the nursery and school, house maintenance work, shop, or office. Men work in the factory, gardens, teach school, tutor young persons for college, do yard work and car maintenance, build houses, on construction of and remodeling of living quarters, and so on. At Woodcrest the special industry in the factory is manufacturing educational toys—toy trains, ships, teeter-totters, swings, cut-out animals of wood, slide boards and blocks—all precision made with fine machinery and equipment.

These toys constitute the main source of income. They are well made, approved by educational agencies as fully meeting all specifications. They sell well to churches and schools under the trade-name of "Community Playthings." From the sale of these toys comes the income for the purchase of those things which the Bruderhof cannot raise themselves, and for expenses of operation: food, light, gas and oil, lumber for the toys, and for the other costs of administration, travel, and missionary work.

This living from a common purse is something! The visitor would often ask, "But suppose some one needs, say, a pair of shoes. Must he *ask* the steward for every little purchase?"

"Surely, and what's wrong with that?" is their answer.

"Look," says the visitor, "you can't go on like that, letting everyone have anything he asks for, can you?"

"No, of course not." They go on to explain: "It's just like in any family: if at all possible, you do it; but if you can't, you can't. We soon learn about what we can reasonably ask for and how often!"

For both children and adults this becomes a great discipline in community living, of mutual interdependence, of genuine participation in the life: its problems, its limitations, its basic values.

Organization

Very little of it, and hardly ever obvious, yet constantly at work is the basic organization of this beehive of activity. On the economic side it may be observed that the Brotherhood (members only) have frequent

eetings—both men and women, single and married—at hich meetings the financial, economic problems are scussed; but also other things pertaining to the life, ner and outer, are discussed.

One of such problems is that of housing. The many, any requests of visitors to come there for shorter or nger periods of time, combined with the inflexible rule hospitality that no visitor shall ever be turned down, ises some problems: "Where shall we put our guests?" nd how shall we feed them, since none of them are ked to pay in cash anything for either board or om?" to say nothing of many other types of problems.

On the spiritual side is the necessity that the inner e of the community remains clear, for which the en- e group must bear the responsibility, to be sure. One rson is designated as the Servant of the Word *iener am Wort*), who, assisted by several so-called itness Brothers, works intimately with all members d the work of the community, to get the "feel of ngs," of problems and questions as they arise. The ritual life of the community centers in the so-called *meindestunde*, open to members, novices, and to such ests as have asked for and been given permission to end it.

Some Conditions

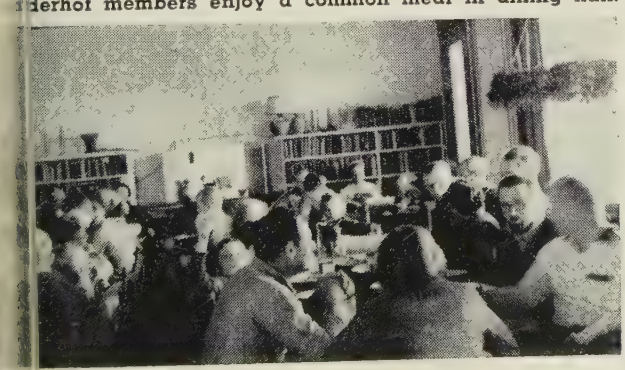
At every point one becomes increasingly aware that s is disciplined living. There's a reason for this quiet, lerly, happy life; and it has its roots in the spiritual nmitments and conditions which undergird it.

Take that business of guests not coming to *Ge-indestunde*. What's back of that? "We believe," they , "that basically the solution to all problems of living nes from God. The relationship between members and ween the Brotherhood assembled in a meeting of yer to God is a very intimate relationship, and it is to be polluted with shallow curiosity, or with philo- hical contentiousness. We want to keep it pure. Until have been convinced by the life which a guest lives in midst that he meets two conditions, we feel that his endance should be somewhat postponed."

"And these conditions are?"

"First, you must believe that help comes from God. a guest does not believe that, basically, there's no in coming to the meeting. The whole purpose of the

derhof members enjoy a common meal in dining hall.



Bruderhof with dining room, kitchen, apartments and nursery.

meeting is to meet God! Second, a guest must have nothing against any member of the Brotherhood, no grievance nor criticism. If he has, that must have been cleared up before coming to the meeting. Scripture teaches that, if when one comes to the altar and there remembers that he "hath aught against his neighbor, he shall leave his gift and first be reconciled to his brother."

As there are conditions for guests to meet, such as a willingness to help with the work of the community and earnestly to seek a better way of life, so there are conditions, also, for the person who wants to become a novice, looking toward ultimately becoming a full member. At a meeting of the household such novices, having been accepted by the Brotherhood earlier, take solemn vows: 1. That they will give to the Brotherhood all that they own or ever will own; 2. Live in complete selflessness for the Community Church of Christ; 3. Go where the Brotherhood feels that he or she may be most needed in the Bruderhof circle; 4. Give criticism where needed and accept criticism where offered, in the spirit of love and meekness.

When, after a period as a novice, such a person finally asks for baptism, he participates for a period of time in a deep search and preparation for the new life before him, and to assure himself completely that he is fully and completely yielding himself to the church.

Who, for Example?

Naturally, the visitor wants to know something about the background of these people. What is it that takes hold of them that they will sell all they own, to cross the continent or the ocean in cases, to take up this way of life?

Here, for example, is a former owner of a steel plant; or an engineer from Boeing's at Seattle; or a lawyer from Philadelphia; or a druggiest-pharmacist; or a college teacher. The visitor will meet a former manager of a wholesale co-operative in Canada; and he may find among those who are guests like himself an instructor of engineering at the Carnegie Institute of Technology at Pittsburgh, or a tool-and-die-maker from one of the automobile plants in Detroit.

Some of these have been former members of traditional churches—Baptist, Methodist, Quaker—or of none. Some were humanists, liberals, agnostics, atheists. The amazing thing is that these former agnostics and liberals—from all backgrounds—are now true believers in the Community Church of Christ—in the way of love, sharing, self-giving.

"Tell me," says the visitor, "why it is that, though it is perfectly obvious that you have a deep spiritual ground upon which this fellowship rests, that the Sermon on the Mount in its most literal interpretation seems to be basic, yet you seemingly seldom refer to it outside of your *Gemeindestunde.*"

They have their reasons: "You see, among the many visitors who come to us there are many who have had very difficult experience with the church of their respective backgrounds, and with the particular interpretation of Scripture. They come, therefore, with very strong prejudices along certain lines. We do not wish to inflame these prejudices with talk, with quoting Scriptures, and with argument, until they have first seen our *life.* It must be the *life* that convinces, not the talk. If our life does not convince the guest, surely our discussions won't help."

That probably also explains why, except in the *Gemeindestunde,* no spoken prayer is ever heard, and why, nevertheless, the most reverent, clean, wholesome atmosphere prevails. No cursing, no gossiping, no shady stories, no derogation. The *life* must convince—

And it does! The movement is growing. Woodcrest, back in 1954 when it was begun, thought they should plan for a maximum of 70 persons; they are already housing 150 (even 180, on peak week-ends, including visitors), and in the middle of August, 1955, there were 50 guests who had already written in advance for reservations for longer or shorter periods of time.

"Is This Escapism?"

Probably no question about the Bruderhof is asked more frequently than this: "Isn't this, after all, just a way to escape the problems of everyday life?"

"After all," asked one college senior visiting there a day or two from a college in Texas, "just what is the Bruderhof answer to the problems which plague society today: juvenile delinquency, old age, the transient worker, the problem of war, the problem of the industrial workers on the monotonous assembly line, or the boom-or-bust business cycles? Are you just going to refuse to deal with such problems by going off here, to Woodcrest, where you don't have to look at them?"

"We do not pretend," answers Stanley quietly, who happened to be leading the guest meeting that evening on the front porch of the big house, "that we can solve all the problems of this world. Nor do we presume to have even ready-made answers to any of

(Continued on page 30)

The Woodcrest Bruderhof Shop where toy trains, ships, teeter-totters, swings, animals, wood blocks, etc., are made.

Mennonites and Whaling

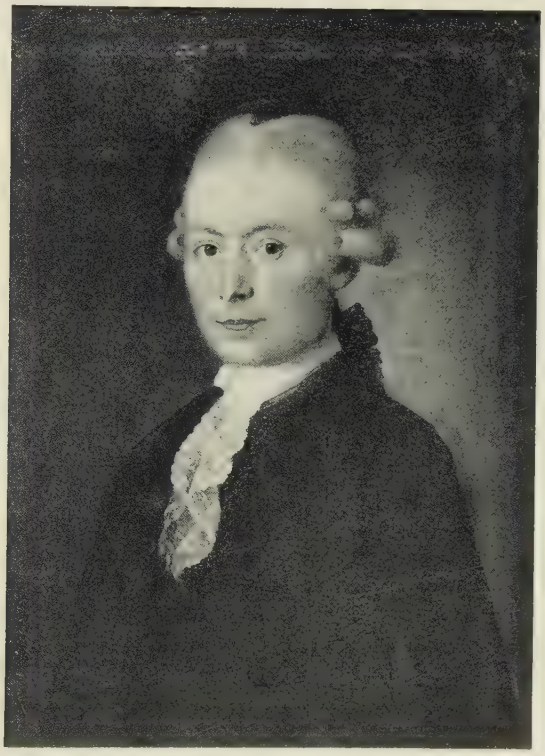
Among the 6,000 whaling and sealing expeditions undertaken by Hamburg during the seventeenth to nineteenth centuries, Mennonites played an important role.

Six thousand whaling and sealing expeditions to
Artic were undertaken by seamen from Hamburg,
rmany from the seventeenth to the nineteenth cen-
ries. Mennonite merchants and seamen also took an
portant part in this enterprise in the "golden age" of
s epoch.

These and other interesting facts are revealed in the
w book by Wanda Oasau, *Hamburgs Grönlandfahrt auf Walfischfang und Robbenschlag vom 17.-19. Jahrhundert.* (316 pages with many illustrations.)

A total of fifteen Mennonite families contributed to the whaling enterprise in these centuries by sending out some three hundred ships in over two thousand voyages. The families listed are Baker, Beets, Becker, Elking, Goverts, de Jager, Karsdorp, Kamer, Münster, Pender (Penner), Roosen, Schomaker, van der Smis-

rend and Maria Roosen II were one of the many Mennonite families occupied with whaling. Others were Baker, Goverts, de Jager, van der Smissen, etc.



The two ships (le and middle) owne by Berend Roosen I were named *Wack end Kraa* and *Vrouw Maria Elisabet.*

sen, de Vlieger and Willink.

Of the Roosen family which made a notable contribution to whaling *Mennonite Life* presents the portraits of Berend Roosen II and his wife, Maria Roosen. Two of their ships, the *Vrouw Maria Elisabet* and *Wackend Kraa*, are also shown. *The Vrouw Maria Elisabet* was built on the Roosen's own dockyard, the *Reiherstieg,* pictured in the book by Oasau.

The interesting story of the whaling captain, Hidde Dirks Kat, a Mennonite from Ameland, is told with quotations from his diary and illustrated with his portrait and his own map of the Greenland whaling and sealing area.

Wanda Oasau, the author, has worked at this book some twenty-five years. Her home is at Glückstad near Hamburg. Called the "Historian of German Whal ing," she has already written two books on this sub ject. From the heritage of her ancestors who were sailors she possesses a very extensive private collectio of documents, diaries, atlasses, weapons, etc. of Germa whaling.

The book described above may be ordered throug *Menonite Life* or directly from the publisher, J. J. Aug ustin, Glückstadt, Germany, for the equivalent of $7.0 in American currency, postpaid.

EUROPEAN CONCERT TOUR

(Continued from page 12)

hour of music therefore, was no mere concert but much rather an experience of worship."

Other newspaper comments ran in a similar vein. For the choir members, however, this tour with all its wonderful contacts and memories was an experience of a life-time, never to be forgotten.

Church or university choirs of this type are not common in Europe and are entirely-non-existent in European Mennonite circles. There are church choirs that sing on occasions in local services but a Mennonite student choir carefully trained for concert work does not exist. It is therefore, something of a novelty to have a Mennonite choir touring European cities and Mennonite churches. After hearing so much jazz in American films, concerts and over the "Voice of America" radio program; it probably was also a pleasant surprise to hea an American choir of college young people sing class cal music with finesse and understanding.

The most meaningful part of the concert tour lie in the contact with people rather than in the conce itself. It was thrilling to sing to large and appreciati European audiences but it was more thrilling to me people, to get into homes and to make friends. A cho of Christian young people singing the great hymns the church and mingling in informal social fellowsh with people all along the way helps to build bridges friendship, understanding and good-will across barrie of nationalism, language and race. Especially valua are such contacts in building a meaningful Mennoni world brotherhood. The reception of the choir ever where was most cordial and the farewell generous a warm. Repeatedly the choir was urged that they mu come again.

A Transplanted Witmarsum

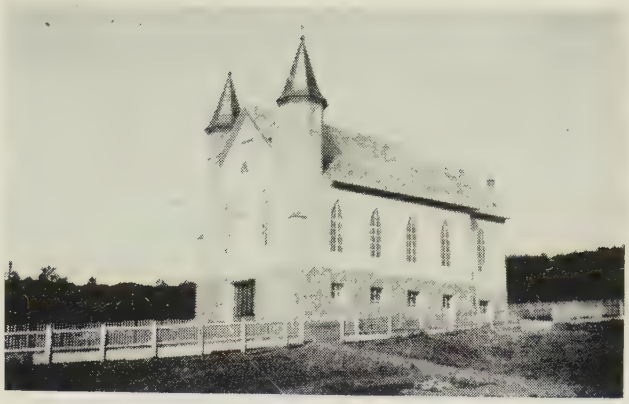
BY J. S. POSTMA

IT IS necessary to add the word Parana to the name Witmarsum, because this colony is the second bearing this name in Brazil. The settlers who had anded it in Santa Catarina in 1930, chose this name ecause Witmarsum in the Dutch province Friesland s the birthplace of Menno Simons.

The first Witmarsum in Brazil existed until 1951. fficulties of a religious nature between the various nnonite groups, issuing in part from North America, used the disintegration. A large number of the set-rs wanted to dissolve the cooperative store. Gradually family after the other left the community and ved on. Though they had an agreement not to sell non-Mennonites, more and more settlers not in mpathy with Mennonite ideals flocked into the colony. was impossible to maintain typical Mennonite life it had been during twenty years. Thus it came about at Mennonites left the wonderful Kraul-Valley, where me two hundred families had built and organized a lony of which they could well be proud. They were urageous, because during these twenty years their istence as a community had often been threatened. ny immigrants had lost heart in the first years d moved to Curitiba, where economic conditions were sier, but where the struggle for religious, mental and oral independence does not seem to be successful.

Almost all the members of the Mennonite Brethren oved to Bage in Rio Grande do Sul, near the Uru-ayan border. The Free Evangelical Mennonite Church d been small until fifty-four members of the Menno-te Brethren joined them. They, as well as the *Men-nitengemeinden,* are members of the General Con-rence Mennonite Church. Both General Conference ngregations, however, were economically not strong ough to resettle; but they believed it to be the only ing proper in the circumstances.

In 1951 a cattle-breeder offered his estate, forty-e miles west of Curitiba, consisting of 18,000 acres of mp-land. Some ministers investigated the estate and ceived a good impression. The fact that a Dutch lony existed in the neighborhood, living in the same rcumstances they desired for themselves, strengthen-the desire to buy this area.



The old Witmarsum Mennonite Church of Brazil.

Raising the money for this transaction constituted a problem. They had to liquidate their possessions in Santa Catarina, but they could not do it immediately. Only a loan could help them. In this critical time the General Conference in North America procured private loans of $40,000. This brotherly help saved Witmarsum. On June 7, 1951, the contract was signed. And almost at once the stream of settlers towards New-Witmarsum in Parana began. Financial losses entailed by the move were tremendous, up to 50 per cent. When the colony leader, Peter Pauls, made the last land payment June 7, 1954, seventy-four families, consisting of 438 persons, had moved. More than fifty allotments of grounds have not yet been occupied, although the land has been sold long ago. This is due in part to the fact that Mennonites from Curitiba bought allotments without intending to settle here. It is not yet clear what they will do with it.

Witmarsum has been divided into 128 allotments of 50 or 100 hectares (125-250 acres). Each settler is allowed to plough ten hectares (25 acres). The rest is for cattle-raising. From the very beginning the making of butter and cheese was taken up. The colony now owns a well established dairy. Once a week it exports butter, cheese and curds to Curitiba. The sale is very good. At the exposition, November, 1953, the products got the second prize. The first prize went to the Dutch colony mentioned above, which has an experience of forty-five years, while all this is new to our people, who are farmers and not experienced in dairying.

Unfortunately we cannot buy enough cattle. Just now we are looking forward to a credit from the state bank for this purpose. The dairy could take care of 4,000 litres daily, but last summer we came up to 2,000 and in winter it fell to 1,000 litres a day. The Dutchmen in Carambei pay more for the milk during winter-season, so it pays to buy sufficient cattle fodder.

In addition the farmers plant tomatoes, potatoes, watermelons, wheat, rice, fruits and vegetables, mais and several kinds of cattle fodder. Soil is poor but responds to good care. The main problem of the Paraguayan colonies, lack of a market, does not exist here. Curi-

tiba buys all we can offer and this rapidly growing town needs more from year to year. Of main importance seem to be: rice, tomatoes, watermelons and all kinds of berries. We are never without vegetables and fruits; especially fine are the strawberries offering their wonderful fruits for at least seven months a year. Last but not least, swine breeding is a good source of income.

It seems that one day it will be necessary to build a canning factory. There are quite a few products suited for canning and prices on the Brazilian market are good. Unfortunately our colony is not yet able to do anything in this respect. The huge losses, not only for every individual, but also for the community, which possessed several buildings and other property in Santa Catarina, have been inevitable. Life in Brazil suffers badly under an inflation, which increased the financial burden more than 150 per cent in three years!

The foundation of the colony is sound, however. One trip through the four villages is sufficient to ascertain that the difficulties of starting a new settlement have by no means been overcome. But with the help of our Heavenly Father we trust and believe, that in five or ten years Witmarsum will be a strong colony of contented and thankful people. This might be important for all the Mennonites in Brazil. One generation already received very formal education. Those who got it, got it in a Brazilian way, often enough from teachers who themselves scarcely could read and write. In Curitiba especially, assimilation progressed at a startling rate. The "simple" and effortless way of life among the native population proved to be very attractive. But it is also bare of moral and mental norms. National assimilation here also means moral and mental assimilation; and it is difficult to see how the existing problems can be solved. At the moment there are somewhat better possibilities to educate our children, but we must wait a few years before we will be able to know whether these will be sufficient to save the younger generation for the future.

The only colony in which systematic educational work for all the youth has been carried on from the very beginning is Witmarsum. A school has been founded according to the requirements of the government but also consistent with the requirements of a Christian community with an old cultural tradition. This year an educational program was started that is a serious effort to complement the Brazilian secondary school program. It is just an effort, and we may be forced to change it after having gathered experiences. But we try and pray that God might bless it.

One of the finest things here is the youth work. One of my best impressions in all South America—in addition to the wonderful climate and the beautiful landscape—is gained through participation in youth gatherings, in which no youngster is missing. They are all there. That encourages.

We need more settlers, more cattle, a better road to the highway (which is only four miles, but how horrible they are), a canning factory, a possibility to make use of our hospital—a fine building which we are not allowed to use although we do have a doctor.

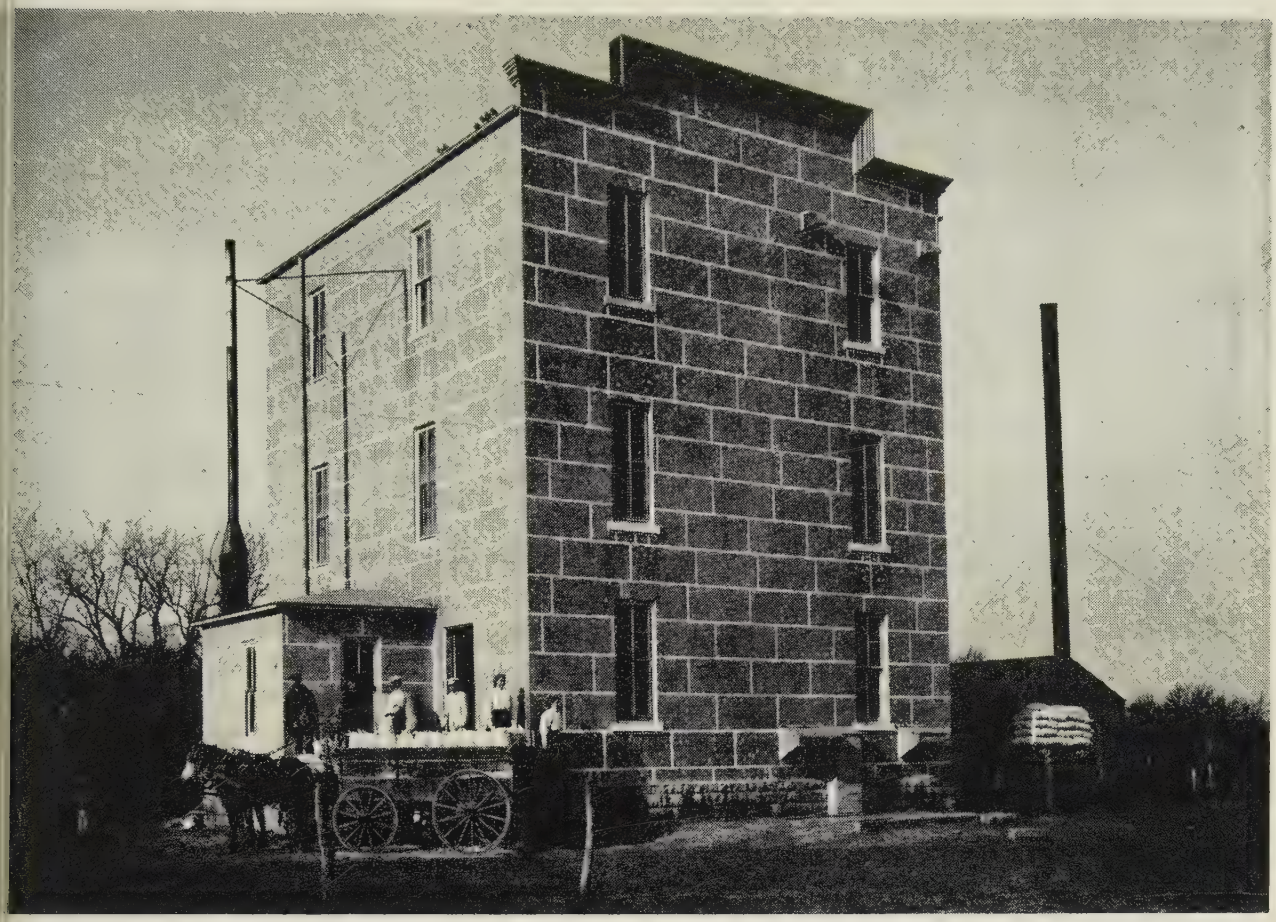
There is more: there are stretches of land which are too wet. We are trying to remedy this, but our success has not yet been very impressive. There are many settlers not belonging to a congregation because they cannot forget what happened in the Kraul Valley. But why end with this note? We hope and expect that this colony will be what the founders intended it to be: the long sought-for possibility to regain what the Mennonites in Brazil lost in years of terror and fear— a real Mennonite community, as in the olden times in Russia, when it was at its best.

Bibel und Pflug, published by and for all South American Mennonites, can be ordered for $1.50 through Mennonite book stores in Canada and United States.

No. 16 — ZEITSCHRIFT FÜR GEMEINDE UND HAUS — Jahrgang II

Witmarsum, Brasilien, den 1. September 1955

Unter dem Wort.



The Alta Mill on the Arkansas River, Kansas, ten miles southwest of Moundridge, in its early days.

The Story of a Mill

BY IDA PLANK YODER

TIME brings changes to our lives, as science makes new discoveries and people learn new ways of doing things. Fifty years ago, farm women in Harvey County, Kansas would have considered it a disgrace to feed their families "baker's bread." Home made bread, *Zwieback,* rolls and cookies were an important part of the menus and thousands of pounds of flour were used annually in farm kitchens. Not the bleached kind of today, but real flour, whole wheat, rye and graham. Bread was the staff of life and making it was an art acquired by every homemaker. The Alta Mill, located on the Little Arkansas River, eighteen miles northwest of Newton, was an important factor in their lives.

This mill has a long, colorful history. Joseph Schrag and Jacob Gering bought a 12-acre mill site in 1876 and built the first mill about where the present one is located. In 1878, a brush dam was built across the river and a millrace constructed. A 23-inch water turbine produced the power to operate the burr, and the machinery in the mill, above the race. This turbine rotated on a wooden bearing which never needed replacement during its forty years of use. In the spring of 1885, the old brush dam was removed and replaced by a hollow wooden one, which lasted thirty-three years. It was washed out in 1918.

In 1884 Peter M. Claassen bought the Alta Mill from its first owners, and operated it without change until 1898. Then he built the present three-story mill east of the race, on the bank of the river. A belt transmitted the power from the turbine to the machinery in the new building. A roller mill replaced the burr mill. In the early days, a steam engine was used for additional power in the autumn when the water was too low for

The Alta Mill dam, established in 1878, had a 23-inch water turbine. In 1885 a new dam was established which was washed away in 1918.

continual grinding. In 1907 a gasoline engine was added to the equipment.

During burr mill days, most of the grinding was custom work and some wheat was kept back for pay. Later they exchanged forty pounds of flour for one bushel of wheat testing fifty-seven pounds or more.

In 1903 and 1904 floods came and high water filled the mill basement, coming into the Claassen house. The barn washed away while boats carried the women to safety. Not caring to repeat these harrowing experiences, the Claassens moved to Newton, selling the mill to a corporation of farmers formed in the Moundridge Community. There were twenty-five stockholders and Claassen retained eight shares. He agreed to manage the mill for a year while training John E. and Jacob B. Stucky for the job. They sold the grain elevator which they operated in Moundridge and each bought twenty-five shares in the Alta Milling Co. In 1906 they took over the management, at salaries of $50 each, per month.

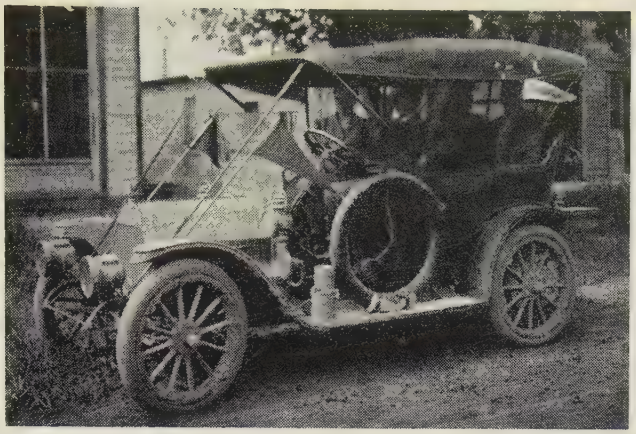
In the early years, a post office, Valentine, served the community from a small office in the mill, to be replaced later by a rural mail carrier, coming from Halstead. Telephone service, too, was brought to the community from Moundridge.

Many people remember the Alta Mill for its park and picnic grounds as well as for the flour and feed that was made. There was an ideal picnic place south of the house, and it was always in use. Among the earliest campers were the John Landers and the Frank Welshs of Newton, who honeymooned there over fifty years ago. The ladies were sisters. Welsh brought one of his large moving vans from his transfer company to use as living quarters, and tents were set up for sleeping. Cooking was done in the van, and it was a real picnic.

Dr. Axtell also made use of the place. Once it rained continuously and he packed up and went home in disgust. The first major operation done by this later, renowned surgeon, was performed on the Claassen's kitchen table. The mother in the home had an emergency appendectomy, and made a fine recovery.

Park visitors often teased the billy goat until he chased everyone. Once he chased some girls to the top of a wood pile and joined them.

From far and near people came to have their flour ground at the Alta Mill. Sometimes the Alta Mill would be surrounded by floods.



hn E. Stucky, secretary of the Alta Mill, and wife. He made a trip to Colorado with this "Reo" car in 1911.

After learning their trade, the Stucky brothers married Friesen sisters and lived happily together for a number of years in the house vacated by the Claassens. Later, the Friesen parents lived in a small house near their daughters.

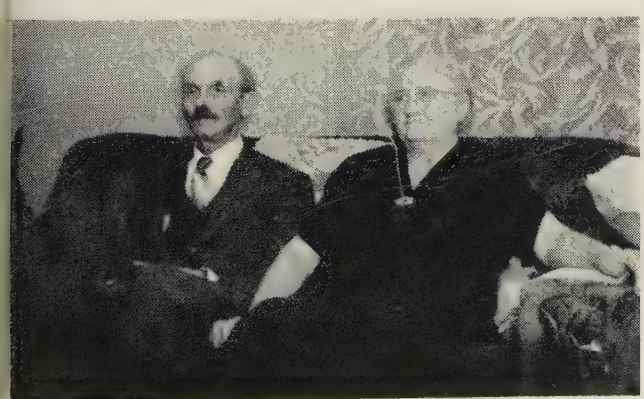
"Those were happy days," say the sisters. Chris Stucky and his wife moved to a house near the mill in 1911, and during the years there were eighteen cousins who called the place their home. They went swimming every day conditions permitted, but always one mother went along to watch. There was always fishing and for a number of years Grandpa Friesen enjoyed it with the children. In winter there were skating parties for the whole community. Trappers came with their snug little tents and stoves to run trap lines along the river for a number of weeks. They cooked meals and managed to keep warm.

Tragedy, too, visited the camp, when two men drowned as their boat went over the dam. One boy scout drowned while attending a scout camp. Girl scouts came every year with their leader. Mrs. Stucky still laughs about the time the whole troop came rushing in to her house, scared by a prowler at midnight. They insisted on sleeping in the house, so she gave them quilts and they lay on the living room floor.

The Stuckys were all musical and had an orchestra which was in great demand, furnishing music on many occasions. They played for the camp meetings which were held every summer by some ministers from the East. Athletic contests were held between Bethel and McPherson colleges, and in 1910 a debate contest. Bethel students often went to the park for a day's outing, going by horse and buggy.

Christ Stucky had charge of the grocery store, which also handled general merchandise. Part of the building was used as a garage and service shop for the cars which the Stucky brothers sold and serviced. Gas pumps

acob B. Stucky, president of the Alta Mill since 1913, and wife (below). The Stucky orchestra, 1936. Jake, John and Chris in back row and bottom picture (right).

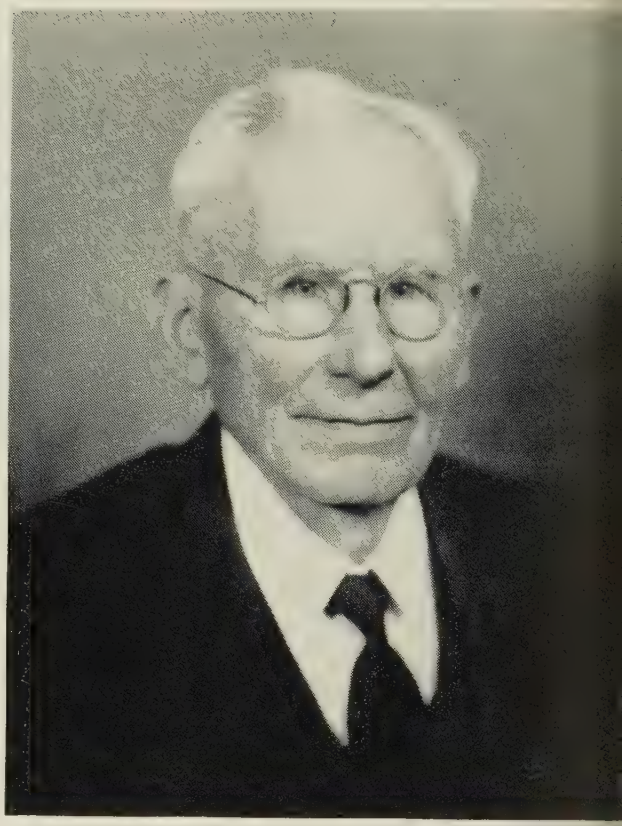


were added and across the road was a good blacksmith shop.

In 1913 J. B. Stucky became president of the corporation and J. E. Stucky, secretary, positions they held as long as the mill was operated. In 1918, when the dam gave way, thousands of fish were left stranded in small pools up the river. Men fished for weeks, taking thousands of pounds. After this, water power for the mill was discontinued because of frequent repairs to the dam and race. Power was supplied entirely by the Rumley Oil Pull engine, using a mixture of distillate and water for fuel, and oil as a cooling agent in the radiator.

The millers were very busy during the boom years in the thirties, running more than one shift. This was due to the trading system used. Wheat was as low as twenty-six cents a bushel, but ten bushels of wheat were traded for seven sacks of flour. Their hand bills stated, "There is no mill that can make any better flour than this mill is making and none can make it for as low a price."

Farmers came with teams and with trucks from as far west as Meade County, Kansas and south to the Oklahoma line to get a year's supply of flour and feed. They camped in the park and ate with the Stuckys. "We never knew how many there would be," said Mrs. Jake Stucky, "sometimes twenty or more but it was a lot of fun. It was nothing unusual to bake two or three batches of bread a day." Since the store was next door, supplies were available, and if necessary they fried a lo of eggs. But no one ever went hungry.



Peter M. Claassen who bought the Alta Mill in 1898 and erected the present three-story building. Later he sold the mill and started the Claassen Flour Mill of Newton. This picture was taken when he was over ninety years old

"Vehicles were lined along the road side for a long distance, waiting their turn, making an impressive sight No one was impatient, and little boys (our own included) loved to accompany their fathers. One of our house guests this summer, a seventy-year old woman from Canada, was delighted when I took her past the mill She had never seen it though she grew up at Canton and her father always traded there, a distance of thirty miles."

The millers were honest, hard-working people, serving the community in many ways to the best of their ability. The corporation prospered, averaging a dividend of over twenty per cent from 1931 to 1934.

The mill continued operating until 1949. Changing times brought less demand for custom work. Few families buy flour by the fifty-pound sack today, since it is so much simpler to buy baked goods at the store.

Although the Alta Mill is no longer in operation memories of those busy, happy times are part of many lives. Ask any old timer about the mill. Watch his eyes light up, as in a reminiscent mood he begins, "Why, yes I remember when . . ."

THEY SAY IT CAN NOT BE DONE - - BUT WE ARE DOING IT.

EIGHT (8) SACKS OF
OUR BEST FLOUR
FOR
10 BUSHELS OF WHEAT

or any amount at the same rate of exchange from 1 to 50 bushels. This offer is good for the next 30 days or as long as feed prices stay high.

OUR BEST FLOUR IS NOW BETTER THAN EVER.

— IT IS WHITER
— IT BAKES BETTER
— IT TASTES BETTER

Pass the good news to your friends. Get your flour at The Alta Mill and save the Difference

YOURS TRULY,

THE ALTA MILLING CO.

10 MILES SOUTHWEST OF MOUNDRIDGE, KANSAS

In the California Gold Rush

BY CORNELIUS J. DYCK

My great grandfather, Johannes Dietrich Dyck, was born on December 5, 1826 in Poppau, West Prussia. His brother Dietrich and sister Katharina were older than he, Jacob and Cornelius younger. His parents were Prussian Mennonite farmers of average means, farming some thirty-eight acres of land. Formerly they had owned an additional sixty-three acres but lost it during the French occupation.

When Great Grandfather was Young

Little is known of great grandfather's early years. He was a quiet boy but aggressive in both work and play. When he was ten years old he lost his mother but three years later his father married again. His first education was received under private tutelage but later he attended the village school at Fischerbabbke. When he was twelve years of age he was apprenticed to a storekeeper in Robach. He was not asked whether that type of work would appeal to him or not; it had been decided in family council that that was to be his profession and his only concern now was to see to it that no complaints would be heard about his conduct. Apparently he adapted himself readily, however, for upon completion of his four-year apprenticeship he was offered the management of the concern at a yearly salary of some $144.

In 1844 he was baptized into the Mennonite Church at Ellerwald by Elder Jacob Kroeker. Young Johannes was a reserved man and in his diaries we find little mention of many of the deeper thing that must have moved his heart. To him his diary seems to have been more a chronological record of events than a secret friend to which he could pour out his joys and sorrows. Yet throughout his writings there is evident a simple, unemotional, unwavering faith in God and a firm acceptance of Christ as helper, friend and Redeemer. Perhaps the calmness and assurance with which he met so many situations in his life, as also the great respect that was paid to him from many quarters is another evidence of his spiritual life and resources.

During the summer of 1848, while he was visiting at the home of his parents, he heard that Johann Cornies, son of the great agricultural and social reformer among the South Russian Mennonites, had come to Prussia on business and now was looking for someone to accompany him back to Russia. He visited him immediately and made arrangements to accompany him. They were to leave within eight days. Their trip, however, never materialized, for Cornies had found himself a wife in the meantime and forgot all about his new friend, Dyck.

It was then that my great grandfather first decided to go to the United States. No sooner said than done. Preparations were made immediately for his leaving. Yet this became a very serious decision for him, for he was engaged to Helene Janzen of Gross Lesewitz. She finally consented to his departure after he had promised to return within two or three years and either bring her to America also or settle in Prussia. Little did they know at that time that they would be separated for ten long and lonely years. Many years later he wrote of this farewell as follows:

"On August 14, 1848 I said goodbye to her for the last time. We were at my brother Dietrich's home near Kominke . . . I remember that day as though it were only a few years ago. But 44 years have passed, my hair is white and she has passed from me almost five years ago."

In a hotel in Hamburg he met a young Saxon who was also planning to go to America and they decided to travel together. They booked passage on an American ship, the *Joseph Fish* and set sail on August 31. It was a small ship with a total of fifty passengers, of which twenty-four were Jews from Poland. Soon they passed Helgoland and were heading for the English Channel when suddenly a strong wind sprang up. Within a few hours it had reached storm fury and the little ship was tossed to and fro like a ball on the mighty waves. The captain decided that they would not be able to pass through the channel in such a gale and so turned northward, planning to reach the open sea by sailing the northern route around Scotland. The storm continued. For days no one could go on deck lest he be swept overboard by the breakers that beat over the ship. The air in the hold was stifling but no doors could be opened. The crying of the children, the wailing of the mothers and the groaning of the seasick caused the best of them to become nervous. Added to this was the knowledge that they were among the northern Scottish islands and could suffer shipwreck at any moment. Finally, after eighteen days of travel they reached the open sea. But the storms continued even on the sea. One sailor was washed overboard and one passenger was thrown against a wall of the ship with such force that his leg was broken. On November 2 they finally spied land and disembarked in New York on the evening of the same day after having been on the sea exactly two months.

Two days later he was on his way up the Hudson River to Albany and from there by canal boat to Buffalo. While on this trip his watch was stolen from him one night. From Buffalo he sailed by lake steamer for Chicago, arriving there five days later. Chicago was a

city of some 200,000 people at that time and work was hard to find. He spent the winter in that city, working at a hotel and learning the English language. Reports came drifting in of fabulous riches in the gold mines of California but he was without money so he continued with his job.

As soon as spring came he crossed Lake Michigan to Milwaukee were he met several acquaintances, among them the sister of Frau Hamm at Robach for whom he had worked seven years. Here he also found employment with the importing firm, Fullton. His starting salary was $30 a month. Much of his work was on board of the company ships while they were in the harbor. One day as he was supervising the unloading of the ship's cargo he suddenly saw a young girl hurtle through the air from a bridge nearby and disappear in the waters of the bay. The bridge was at least thirty feet high and the girl sank deep into the water. Calculating approximately where she would reappear again he quickly threw off his coat and boots and leaped overboard. He had been right in his calculations, for when she did reappear he was only some ten feet from her and he caught her before she sank again. With great effort he managed to hold her head above water until a boat arrived and rescued them. A doctor was at hand and she was soon revived. Next day Milwaukee papers carried the headlines: "Young German risks life to save drowning American girl." The following day also a colored servant of the Fullton Corp. called on him and delivered an invitation to supper. He relates in his diary that he would have given a month's wages to be able to stay away from that supper, but he had to go.

Throughout the summer of 1849 until February, 1850 he stayed at various places in the states of Illinois and Wisconsin. His jobs were good, but still not good enough he felt, for he had promised his Helene to be back in two or at most three years and he did not plan to return empty-handed. He listened more and more to rumors coming from the gold mines of the West. A fever was gripping the entire population. Day after day news reports would come in and new parties would leave to try and find their fortune in the hidden gold. Gradually the fever gripped him too and he decided to go West, come what may.

Crossing the Last Frontier

His first plan was to go by boat by way of Panama to San Francisco, but he did not have the necessary two-hundred fifty dollars so he decided to take the route across the plains. Reports claimed that few who attempted that route survived because of the fierce Indian attacks but he remained undaunted. He bought a horse and a small wagon and began his trek west. Parties undertaking the trek usually gathered at Council Bluffs or St. Joseph to organize, so that was his first destination. On March 14 he came to the little Mormon town of Canesville near the Missouri River. Here he met several parties preparing to leave for the West and several who had just returned vowed they would never try it again. They reported that forty miles further to the west, near the Platte River, two parties had been completely destroyed by the Pawnee Indians only a few days before. All had been killed. Unperturbed, however, he joined the group that was about to leave, consisting of twenty-one men, one woman, five wagons, pulled either by mules or oxen, and a goodly number of saddle ponies. He bought a pair of oxen for eighty dollars but sold his wagon. On March 19, 1850 they were ferried across the Missouri and found themselves cut off from civilization, in a land where the redskin was the master. At the campfire that same evening they pledged loyalty to their leader and in handshakes over loaded muskets promised to stick by each other unto death.

The first few days passed without incident. For fear of getting lost, they followed the Platte River closely. Now and then they saw an Indian, but all seemed friendly. Then gradually they came into the region of the Pawnees. No more Indians were seen which indicated danger, and when they came to the blood-stained scene of a recent massacre, the party was very quiet. It was said that forty-four men had been killed there. But nothing untoward occurred. Travel however, was very slow. Finally, on July 22 they came to Fort Laramie, some 750 miles west of Council Bluffs in southeastern Wyoming.

It was here that he came into contact with a man he would never forget, Louis Mellon. He was a Canadian and had been a trapper for years, having had little contact with civilization for some twenty-five years. He was also going to California and had no objection to great grandfather's accompanying him. So he sold his oxen, bought a pack mule for one hundred twenty dollars, traded his horse for a better one, restocked his supply of food and ammunition, and two days later they started out together. The following day they were joined by an Irishman, James McKenny, who had three good horses and one pack mule. His company was not altogether pleasant, but the rules of the frontier bade hospitality.

Meeting Kit Carson

Travel now became very different. They slept only when it suited, and then under the open sky. For food they relied on their tea, rice and whatever game they could shoot. They crossed the Rocky Mountains at the south pass and without much difficulty reached Fort Bridger, in the southwestern corner of Wyoming, in mid-August. There they rested their horses and themselves, having crossed what was then called "desert of death," a distance of some one-hundred and thirty miles in thirty-seven hours. At Fort Bridger they met Kit Carson who gave them further counsel on the route they would best take. He advised them to go in the

rection of the Green River Mountains, find the Bear ver and follow this in a northerly direction till they ould come beyond the Thomas Fork and strike the ute leading over the Cascade Range into the Oregon ttlements.

Through his frontier exploits, Christopher (Kit) arson, won for himself the title "Nestor of the Rocky ountains." Historical records indicate that in 1850 made a successful trading trip from New Mexico to ort Laramie and Fort Bridger, which further corrorates this story's assertion of his presence in that ea at that time.

During their brief rest they restocked their depleted pplies, traded in new horses and then, compass in nd, set out to find their way through the Green ver Mountains just in sight. After seven days they ached the Bear River, but through a three-day rain eir bodies had become so numb and cold that they uld barely saddle their horses. On September 1 they ached the Snake River, a tributary of the mighty lumbia, and rested at the little town of Fort Wall. was there that he secured in trade from the Snake dians a white four-year-old horse that was to be ry important to him later.

During their travel they sometimes saw as many s thirty graves by the roadside in a single day, for holera had broken out among the travelers. He too ad an attack but managed to continue his journey. rom there till they had crossed the Malheur River verything remained calm. But then there was forbodg of trouble. On the morning of September 12 they und three white bodies by the trail, dead and scalped, ut still warm. There was trouble ahead . . . .

* * *

Here ends the diary of my great grandfather which egins again some ten years later in Russia. What fols ws is based upon the reminiscences contained in his ter diary. He did keep a diary during his stay in Amera, but on his deathbed my father, his grandson, had to ake those diaries and burn them before his eyes.

* * *

They were indeed attacked by Indians but managed o escape. After many weary weeks they arrived in Oregon and turned south to the areas of the gold mines. rom Oregon he wrote a letter to his Helene in Prussia, o which she responded. Her letter follows in part.

Gross Lesewitz, Prussia
December 23rd, 1851

My dearly beloved Johannes,

Already I was secretly hoping that instead of a letter you yourself would come, but the letter too was very very welcome, for not to hear from you, my beloved, for so long is the most terrible thing that could happen to me. O I can feel with you, my dear Johannes, for I see from your letter that you have again not received mine. Since no further letter came from you I thought you might arrive any day. O how my heart trembled with every storm, how it quaked with fear when the hurricanes roared. Auntie would say it is so nice inside when the storm rages, but I felt the opposite for I thought you were on the high seas. Yes, you were right when you wrote that our lives are in the hand of God . . . that has often comforted me when anxiety and loneliness filled my breast. O my dear Johannes, I have suffered much, very much, for the last winter rumor spread that you had been murdered by the Indians in a most horrible way. It was not possible for me to believe it, and yet I struggled between fear and hope . . . You can imagine then with what joy I received your letter from Oregon and pressed it to my heart . . . .

My dear, thank you with all my heart for the birthday present, which I consider with fear and melancholy when I remember how many dangers you submitted yourself in order to get it for me . . .

And now I bid you a heartfelt farewell. I hope that these lines reach you in the best of health. O that God may keep you from all danger and bring you safely to the heart of your forever faithful loving Helene . . . How often I have dreamed that you returned, but they were only dreams and reality is so far away. Again, a thousand times farewell.

Yours, even unto death
Helene Janzen

P.S.: I have written this hurriedly. I believe you are including some English in your letters, are you not?

The Gold of California Gone

At the mines, the life was rough and tough. The law of the West was the gun. It is not known how long he stayed there with his partners, perhaps a year, perhaps two or three. He had good luck and made plans for his return. Their gold carefully packed into the saddlebags of their packhorses he and his two companions began their eastward trek. They traveled several weeks without incident. But one day, as they were jogging on, they heard a shout and already the Indians were upon them. They turned and fled but one of them was caught immediately, the other a short time later, and the Indians now turned upon him. But his faithful white horse which he had traded was faster than the rest and he managed to outrun them. His companions were gone, he could not rescue them, and gone also was his packhorse with all the gold, the fruit of all his labor. But he was alive.

It was clear to him that he could not go on alone. So he turned his horse and headed West again—back to the mines. It must have been a weary road for him. He almost despaired. He was lonely. Would he ever see his Helene again? Years later, on January 28, 1888, three days after his wife Helene had passed away he entered the following in his diary:

"Yes, where is the time when I struggled with my fate and with untold dangers, dared my life in the

mountains of California? Where is the time where I despaired of ever being able to return to her, where I, sick at heart, called her name in the mountains of the West and only echoes mocked my words? O when I think of those times, of how I suffered and struggled. . ."

On this second attempt he met with varying successes. That he did not strike it rich is evident from the fact that he stayed in that area for about four years. It is doubtful whether he continued in the gold mines for this entire period, for he was restless and had a great desire for adventure. It was a rough life. One morning he awoke to find that his partner had been murdered. He had been lying only a few feet from him, guarding their possesions. Now his partner was dead and all possessions, including their store of gold, was gone. Eventually, however, he accumulated enough wealth to again plan for his return home. It is not clear how he went to New York but indications are that he trekked across the continent in the same way he had come.

Very little is known about the amount of wealth that he brought back with him. From the record it would seem that he only had enough to get married trek to Russia and begin a simple existence as a pioneer in that country. However, he must have brought back some gold as well as dollars, for among his descendants today there are still two gold watch chains several lockets and one gold watch of the original gold which he himself mined.

He arrived home in Prussia in the fall of 1858. During all these ten long years Helene had been faithful to him. He wrote in his diary, "such separation must be endured in order to be understood." They were married shortly after his return. Of his homecoming and their wedding he wrote as follows:

"We had promised to be true to one another, but in those days we little knew what pain and sorrow and what tears were waiting for us before we should again be reunited after ten years. And what a reunion! I remember our wedding day as though it were yesterday. (Written 30 years later, in 1888) . . . . And now we were united!"

Progress through Study Conferences

BY J. W. FRETZ

WITHIN the past fifteen years a significant movement has emerged among the Mennonites of America. It is the practice of examining major problems within the various branches of the church by means of study conferences. These conferences are generally from one to three days in length. They may be sponsored unofficially by a group of interested laymen, by an auxiliary committee or board of the church, or by official conference action. They may even be the result of inter-Mennonite group decision under the framework of the Mennonite Central Committee. These conferences are significant because of the sum total effect they come to have in shaping the thinking and practice of the Mennonite churches and conferences or even of the entire Mennonite body.

Early Conferences

In December, 1941, an inter-Mennonite group of laymen planned and held a one-day conference on Mennonite sociology in Chicago. This exploratory study conference developed into what has come to be the well-known Conference on Mennonite Cultural Problems, which has had eleven annual and bi-annual sessions since. It is presently sponsored by the Council of Mennonite and Affiliated Colleges and has resulted in the discussion of a large number of major educational, economic, social and religious problems facing Mennonites.

In 1945 the Committee on Economic and Social Relations of the (Old) Mennonite Church held its first annual study conference. Since that time ten conferences have been held, culminating in the 1955 Conference on Christian Race Relations. This conference frankly faced the attitude of Mennonites toward other races, a problem which has been accented by virtue of an intensive mission program at home and abroad. An interesting aspect of this conference were the addresses delivered by several non-Mennonite Christian experts who were invited to discuss the Christian implications of race relations. Such topics as the following were discussed: The scriptural teachings on race relations, the progress in race relations in the United States, the social and psychological aspects of prejudices and discrimination, the question of how race relations can be improved among Mennonites, and general questions pertaining to strengthening Christian fellowship among the redeemed of all races. Not only were topics of significance discussed, but a splendid spirit of good will, of honest inquiry and of serious intention was manifested. The discussions of this conference were not expressions of official Old Mennonite policy, nevertheless, the effect of the discussions and the clarity of the views expressed

annot help but significantly influence the official views of that body in time to come.

Peace Conferences

A series of study conferences throughout the United States and Canada have been held on the subject of peace. The earliest of these general peace conferences was held at Winona Lake, Indiana, in 1950. It was sponsored by the peace section of the Mennonite Central Committee. This four-day conference allowed ample time for the reading of papers prepared in advance and for rather thorough discussion of these papers and the subject matter therein. Again the conference did not find the various Mennonite groups, yet it set into motion a discussion throughout the various Mennonite churches on matters pertaining to the peace position. One indirect result was the setting up of a General Conference peace study session held at the Eden Mennonite Church in Moundridge, Kansas, in 1953. In this conference policies were discussed, resolutions formulated and presented for official adoption at the triennial session of the General Conference in August, 1953.

The Historic Peace Church Conference of Ontario each year holds a session in which the theme of peace is central. It is informative and inspirational in nature. The emphasis is perhaps more on inspiration than on information since this conference is not organized as a study conference. Conferences of a similar nature are annually arranged at Reedley, California and other communities, on an inter-Mennonite basis. These sessions stimulate interest and provide opportunities for prolonged discussion of peace issues which vitally confront the historic peace churches.

Mutual Aid and Business

In 1955 a number of significant study conferences were held—one was the Conference on Mennonite Mutual Aid, held in Chicago on July 14 and 15. This conference was called and arranged for under the guidance of the Mennonite Central Committee and the council of a smaller group representing various independent Mennonite aid organizations. To this conference were invited representatives of some thirty different Mennonite aid societies. These societies are independent of each other; many of them were even unknown to each other although they performed identical functions in various parts of the country. The Conference on Mutual Aid activities was intended to explore common interests and in general discuss ways of carrying on a more effective total mutual aid program. One of the major achievements of this conference was the discovery of how extensive mutual aid was practiced in such areas as casualty, fire, storm and automobile insurance and the need for extension of mutual aid services in such areas as burial, health and sickness insurance.

A study conference on the Christian in Business was held at Hillsboro, Kansas on April 15 and 16, 1955. It was sponsored jointly by the Board of Christian Service of the General Conference Mennonite Church and the Educational Committee of the Western District Conference. Farmers, merchants, auto and implement dealers, industrialists, teachers and other occupations were represented in the sessions. The purpose of the conference was to think through the Christian implications and ethical dilemmas posed by modern business practices and to explore a possible Christian framework which could permit further economic growth and development. The conference proved highly stimulating and exceedingly profitable. It was a new venture for all present and created a desire for further conferences and group discussions of this type. Undoubtedly out of this conference will come further conferences and discussions centering around the Christian concept of vocation in business.

Church Concept and Organization

Another significant 1955 conference was that of Church Organization Administration sponsored by the Ministerial Committee of the (Old) Mennonite General Conference. This was held in Chicago on March 28 and 29. At this session the patterns of organization within the (Old) Mennonite Church were discussed and evaluated. Not only were the New Testament patterns studied but suggested conclusions as a goal for the future of the Mennonite Church were also discussed, all of this with the intention of making the twentieth century Mennonite Church as effective an instrument as possible in preaching the Gospel.

A major study conference which was held in 1955 was the Conference on the Believers Church, organized and sponsored officially by the General Conference Mennonite Church; it was held in Chicago from August 23 to 25. The purpose of this conference was to reexamine the scriptural teaching of the nature of the true church. Special attention was paid to the New Testament church and the Anabaptist concept of the church. Basic questions as to what constituted church membership and the nature of church discipline were given profound and repeated attention. The one hundred thirty-five delegates and friends who attended this conference from all parts of the United States and Canada discovered vigorous interest in the topics of the conference. The stimulus generated there is reflected throughout the whole conference constituency as is evidenced by the fact that local congregations and combinations of small churches are holding small study sessions and series of classes and study groups on the same topic (See the two articles in the October issue of *Mennonite Life* pp. 182-189).

Some of the (Old) Mennonite relief workers and students have conducted study conferences in Europe of which some of the lectures have been published in *Concern.*

Conclusion

It is clear from the reference to the several study conferences that have been described above, that this technique of setting aside several days for the intense examination of some major church problem, is profitable. In the first place, it allows for freer and more complete discussion and examination of the problem than is usually possible in official church conferences. In the second place, because the conferences are not official and do not take action binding the entire corporate body, the explorations tend to be less bound by caution and moderation. In the third place, these conferences serve as effective sounding boards for later official action. They indicate overall concerns and trends in thinking. They are, in a sense, intellectual and spiritual weather vanes. They provide methods of preliminary formulation of principles and policies which later on may be adopted as official church and conference procedure and doctrine. Finally, the study conferences provide an excellent demonstration of Christian search for truth through brotherly discussion and the exchanging of ideas and attitudes in a democratic way. Church legislation, therefore, can really be hammered out on the anvil of free exchange of ideas as over against decision by official dogma and executive decrees.

A CHRISTIAN COMMUNITY IS BORN

(Continued from page 16)

them. We need to maintain a continual openness of mind to discover God's way of solving these problems. Basically, though, don't all the problems that you have mentioned have something at the root of them which is common to all, namely a certain separation of man from man, a lack of love, a feeling that one is not wanted or cared for? You can give an aged person his Social Security retirement check, but that, basically, is not all that an older person needs. You can give a transient a job, but that is not all that he needs. What we all need is a sense of love, of brotherhood with other human beings, and that is the thing that Bruderhof does supply in so far as it is possible for us to get in touch with mankind at all. And, in the last analysis, you can never do anything for a person unless he genuinely wants a better way of life."

It is hard to counter that argument, when you see white and colored living together harmoniously at Woodcrest—sleeping, eating, working—in radiant productiveness; when you see those who were formerly rich now having and showing no preferment over those in the community who were formerly poor, who could bring nothing to the Brotherhood when they entered it; when you see a woman, who, after having been a guest there almost a year (who, incidentally, had been, as it were, literally snatched from the oven doors of a Nazi gas furnace by the Quaker relief corps) decided to take ou the novitiate at Woodcrest; when you hear them sing ing the great hymns, born of suffering and of com munity living; when the young (most of them are ver young—between 30 or 40 years of age) as well as th mature, the single, the married, the believers and un believers, all coming to a unity of mind and heart when, the visitor asks himself, such things happen i Bruderhof and when, especially, they do not happen i other places; and when, finally, these are precisely th things we would expect to happen as a fruit of tru Christian living, then if it is escapism, it must b the kind the New Testament as well as the Old Testa ment had in mind when the Children of Light were admonished to "come out of the world," to "be in i yet not of it."

If that is escapism it is a form devoutly to be wished for.

WHY I AM A MENNONITE

By Wm. Yake

I was not born a Mennonite, for the fact is my parents were not regular church attenders of any denomination. I can only fairly give my personal reason. The Mennonite church means much to me in more than one way. My principle reason for being a Mennonite is the fact that I was converted in a Mennonite Brethren in Christ evangelistic service. No, I was not always a Christian. I was a poor lost self-satisfied sinner in need of salvation. There I repented of my sins and received an experience which made me "a new creature in Christ Jesus."

The Mennonite Brethren in Christ Church has since that date changed her name to United Missionary Church, but as yet the writer has not become resigned to casting aside that good old Mennonite name in exchange for another. It is a name which has earned a place of respect and honor in much of the world, and I personally feel no reason whatsoever, why any person or group should be ashamed of that name and the principles for which it stands. And so I still claim to be a Mennonite regardless of what my Mennonite branch has done.

Every Christian or congregation needs doctrines as a guide of conduct as they seek to live the Christian life daily. There are at least two doctrines which all Mennonite branches seem to hold in common, which appeal strongly to the writer as being true to God's word. They are non-conformity and non-resistance. I appreciate the fact that God has a people who are willing to be "a peculiar people." This makes me feel at home in this group. I also appreciate the work of the MCC and its ministry of love in relieving the distress of needy people of many lands. I believe that the world needs the

spel message which we as a church have stood for rough the years.

And so I count it a privilege to be one of this group Christian people who are known as Mennonites. God emed to direct my pathway to these people, and my de- e is that God and his church may be honored through is word "Mennonite" and what it stands for.

To Our Readers:

We appreciate the responses to the question "Why I am a Mennonite" and are willing to receive more statements and reactions along these lines in order to clarify and strengthen our views and convictions.

The Editors

SOME PUBLICATIONS ON ANABAPTIST-MENNONITES, 1955

BY CORNELIUS KRAHN

The Left-Wing Reformers

The interest in the Left-Wing Reformers continues s is evidenced in a number of publications during the ear 1955. Fritz Blanke wrote *Brüder in Christo* (Zwing- -Verlag, Zürich) in which he treats the oldest Anabap- st congregation of Zollikon. He is well qualified to resent this account. J. A. Moore presents in *Der starke örg* (J. G. Oncken Verlag, Kassel) the biography of eorg Blaurock, an early Anabaptist leader and mission- ry.

Gerhard Ohling has made a study of *Ulrich von Dor- um und das Oldersumer Religionsgespräch* (Author, urich) in which very valuable information about the eformation and East Friesland is presented. Ulrich on Dornum was sympathetic towards the Anabaptists. he Münsterite movement does not cease to attract fic- ion writers. F. T. H. Csokor presents the account in his ovel *Der Schlüssel zum Abgrund* (Paul Zsolnay Verlag, Hamburg). In his book *Rembrandt's Weg zum Evan- elium,* W. A. Visser't Hooft (Zwingli Verlag, Zürich) iscusses among other things the question of Rem- brandt's relationship to the Mennonites which was most ecently presented by Hans Martin Rotermund in "Rem- brandt und die religiösen Laienbewegungen in den Nie- derlanden seiner Zeit" (*Nederlandsch Kunsthistorisch Jaarboek,* 1953). (See *Mennonite Life,* Jan. 1952, p. 7). W. A. Visser't Hooft challenges some of Rotermund's claims that Rembrandt was influenced by the Mennon- ites.

Two new studies have appeared regarding Luther and the extreme Left-Wing Reformers *(Schwärmer).* Hayo Gerdes has published his doctor's dissertation on *Luthers Streit mit den Schwärmern um das rechte Ver- ständnis des Gesetzes Mose* (Göttinger Verlagsanstalt) in the tradition of the Lutheran scholars, Karl Holl and Emanuel Hirsch. Gerdes treats Luther's relationship toward Karlstadt and Müntzer regarding the law of Moses and the natural law. His dissertation was written under Gogarten.

Closely related to the subject matter is K. G. Steck's *Luther und die Schwärmer* which appeared in Karl Barth's series *Theologische Studien* (Evangelischer Ver- lag Ag. Zollikon-Zürich). In the tradition of this series Steck has a fresh approach in the matter of Luther's attitude toward the "spiritualism" (*Schwärmertum*) of the Left-Wingers. Basic issues are raised along these lines. Luther was not at all times and in all questions basically different from his opponents within the Re- formation movement which he had caused. Georg Bar- ing has prepared the bibliography of Hans Denck (*Schriften.* 1. Teil *Bibliographie.* C. Bertelsmann Verlag, Gütersloh) which is to be followed by an edition of the writings of Hans Denck sponsored by the *Täuferakten-Kommission* in which the American Mennonites partici- pate.

The Mennonites

Among the significant publications of the year, we find B. H. Unruh's *Die niederländish-niederdeutschen Hintergründe der mennonitischen Ostwanderungen im 16., 18. und 19. Jahrhundert* (Author, Karlsruhe). Un- ruh discusses in the first part of the book basic ques- tions about the background of the Prusso-Russian Mennonites; and in the second part he presents lists and documents pertaining to the families which migrated to Russia. The book is a significant contribution in this area of research. E. K. Francis has made a study of the Mennonites in Manitoba which was published under the title *In Search of Utopia* (D. W. Friesen and Sons, Al- tona, Manitoba). The book deals primarily with the con- servative Old Colony Mennonites and the related groups who came from Russia to Manitoba during the 1874 mi- gration. This is a significant study in this field. *Exiled by the Czar* by Gustav E. Reimer and Gustave R. Gaed- dert describes in detail the life and times of *Cornelius Jansen and the Great Mennonite Migration, 1874* (Men- nonite Publication Office, Newton, Kansas). It has just come off the press.

Possibly the most significant publicaton of the year, dealing with the Anabaptist-Mennonite movement, was the first volume (A-C) of the *Mennonite Encyclopedia* which was reviewed in the last issue. This volume can be ordered through the *Mennonite Life* office, North New- ton, Kansas, for $10. *Mennonite Life* can also fill orders on the book by B. H. Unruh which costs $4.

Books in Review

Historic Kansas. A Centenary Sketchbook by Margaret Whittemore. Lawrence, Kansas, 1954, 223 pp., $5.00.

Historic Kansas is one of the many books which is being produced in connection with the Kansas Centenary. It is one of the finest books which has appeared on Kansas to date and should find its way into the family libraries of Kansans. This reviewer recommends the book for children and their parents. The book contains nearly 140 sketches of historical landmarks with accompanying text. It is attractive, easy reading, yet surprisingly accurate and comprehensive, and contains such things as rocks and rivers, old forts and missions, inns and churches, homes and trees and other similar items including the "Mennonite Monument" of Newton. No references can be found in the book to any of the Mennonite landmarks such as early schools, churches, mills, etc. The author's admiration for the heroism of the pioneers, and the beauty of the Kansas landscape are reflected throughout and help to bring the reader a new appreciation of Kansas and its historic role.

Bethel College — Harley J. Stucky

Henry's Red Sea by Barbara C. Smucker, Scottdale, Pa. Herald Press, 1955. 104 pp. $1.65.

Among recent books I have enjoyed is *Henry's Red Sea* by Barbara Smucker. It is a story for young people, telling in fiction form the deliverance of refugees from Communist Russia and their remarkable escape from Berlin and their embarkation for Paraguay on the S. S. Volendam under the leadership of Mennonite Central Committee workers, Peter and Elfrieda Dyck.

The story centers around a typical refugee family, Bergen by name, and includes a mother, grandmother, two children, Henry, age twelve, and his sister, a prospective teacher, plus a small orphan boy who "attached himself" to them. Their life in a makeshift shelter in Berlin, then in a Mennonite Central Committee sponsored building, is portrayed realistically.

The grandmother's faith, the mother's courage, the daughter's desire to go to Canada instead of Paraguay, Henry's memories of the good home in Russia and his feeling of responsibility as "man of the family," together with the pathetic feeling of insecurity and fear on the part of little orphan boy Rudy—how true the picture, as relief workers will testify.

This is a story showing that God can do marvelous things for people who believe in the power of prayer and have faith. It is a chapter in Mennonite history that should ever be kept alive in the minds of the younger generation.

North Newton — Mrs. P. S. Goertz

Man's Capacity to Reproduce, by Joseph W. Eaton and Albert J. Mayer, Glencoe, Illinois: The Free Press, 1954. 60 pp.

This 60-page book is a technical study of fecundity and fertility among the Hutterians within the United States and Canada. It is highly significant because it examines a control group to discover insights about vital statistics about a religious group that is highly integrated and whose life is centered around religious communism. Seldom have primary groups been studied with such explicit attention given to an analysis of the reproduction rate. It is a valuable contribution to the understanding of human biology. Mennonite scholars as well as sociologists generally will find this an interesting source of comparison with other groups, either more or less highly organized. It is well-written and easily read. The many charts and tables give substance to the text.

Bethel College — —J. W. Fretz

Your Church and You, Frank C. Peters, Hillsboro, Kansas: Mennonite Brethren Publishing House, 1955. 40 pp.

The author of this 40-page pamphlet has done his church a genuine service by setting forth simply and in brief outline, the principles on which the Mennonite Brethren Church stands, the origin of the church, and its large witness and responsibility in our day. The pamphlet makes no pretense at being a scholarly document. It is merely a summary for the the average young person in the Mennonite Brethren Church who wants to be better informed abou his own religious fellowship. It is worth an hour of anyone's time.

Bethel College — —J. W. Fretz

Fündzwanzig Jahre der Mennonitischen Ansiedlung zu Nord Kildonan 1928-1953. North Kildonan, Manitoba. (1953). 71 pp. (Illustrated).

North of Winnipeg is located a Mennonite community known as North Kildonan. Many of the Mennonites that escaped Russia since World War I came to Winnipeg. In North Kildonan they established a community very similar to what they had been accustomed to in the old country, with their own church, educational institutions, and business enterprises. The book referred to is a worth while monument commemorating the twenty-fifth anniversary.

Bethel College — —Cornelius Krahn

Martin Luther Film

Available Through Mennonite Life

The now famous film, "Martin Luther," is no longer being shown through commescial channels. However, a copy of the film has been secured by *Mennonite Life* and will be made available to churches, organizations and societies.

"Martin Luther" was produced by Louis de Rochemont Associates in cooperation with Lutheran Church Productions, Inc., on location in the towns, castles, and churches of West Germany. It is the story of the work of a man, Martin Luther, his efforts for reform, his excommunication, and the developments that led to the origin and growth of the Protestant Movement. Careful research of European and American documents of Roman Catholic and Protestant writers formed the basis for the script. Much of the dialogue was culled from historic documents. For dramatic structure and purpose, dialogue, sermon material, and a few characters in the authentic story were telescoped.

Write to *Mennonite Life*, North Newton, Kansas, for full details on the use of this remarkable film.

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This is a cumulative index which includes all authors of articles and major subjects treated in *Mennonite Life* during the first ten years of its publication (1946-1955). Such topics as countries, places, leaders, various cultural and religious aspects, etc., are listed.

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MENNONITE LIFE

An Illustrated Quarterly

Published under the auspices of Bethel College: Menno Schrag, Chairman, Sam J. Goering, Vice-Chairman; Arnold E. Funk, Secretary; Chris H. Goering, Treasurer.

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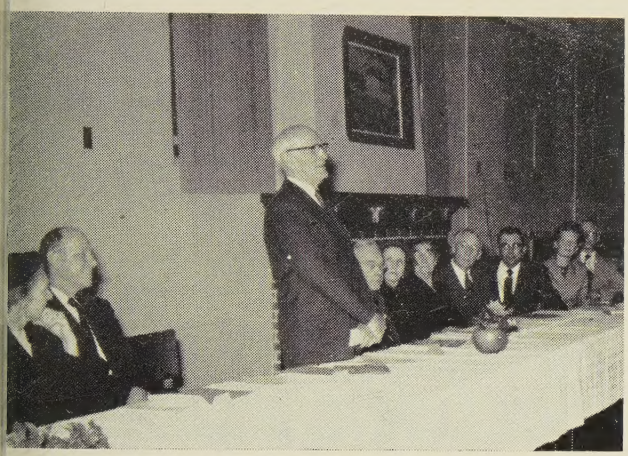
Mennonite Life Dinner 1955



Frank Laubach, speaker at the *Mennonite Life* Anniversary Dinner.

Some one hundred-twenty guests accepted our invitation and came to the Bethel College campus to observe with us the Tenth Anniversary of *Mennonite Life* by attending the dinner and listening to the message of Frank Laubach (see picture). This was a joyful event. Some of our readers gave testimonies at this occasion, others have written us. Some of the testimonies are found below. We as publishers and editors appreciate your encouragement and solicit your further help in suggesting writers and topics to us, in renewing your subscription promptly, and in helping us to win readers in order to safeguard the future of *Mennonite Life* and improve its contents.

Very sincerely,

Publishers and Editors

READERS' RESPONSE TO TENTH ANNIVERSARY

Dear Editors,

I wish to congratulate you on the success of the first decade of *Mennonite Life.*

N. E. Byers
Decatur, Georgia

Dear Editors,

We wish to extend greetings and sincere best wishes to you on the occasion of the Tenth Anniversary of *Mennonite Life,* which has come to our home since its beginning. By bringing to its readers Mennonite history and culture, both old and new, it has done much to awaken and renew an appreciation of our Mennonite heritage. We always look forward to every new issue.

Sincerely yours,
Aaron J. and Gertrude Claassen
Beatrice, Nebraska

Dear Editors,

I love to read every issue of *Mennonite Life* since there is so often something about the old country (Russia). Although we left it thirty-five years ago, most of our loved ones are still there and suffer so much. We pray, "Oh Lord come soon, and bring all this suffering to an end for thy children." May the Lord bless all of you that work on *Mennonite Life.*

Anna P. Miller
Montezuma, Kansas

Dear Editors,

First of all congratulations on your Tenth Anniversary . . . . You have already saved much that would have been lost irrevocably and you are greatly enriching Mennonite life . . . .

You asked in *Mennonite Life* for suggestions. I have one. Have you ever met Dr. Peter Epp? He died last year. I think it very important that our Mennonite community should know him better. His wife and faithful fellow worker is the only person, I believe, who could present a true and living portrait of this man. You would do us all a service if you would ask her to do this for *Mennonite Life.*

Cordially
Gerhard Wiens
Norman, Oklahoma

An die Schriftleitung,

Schicke Dir hiermit das Lesegeld für ein weiteres Jahr "Mennonite Life." Es ist mir gichtig, dass das Blatt nun schon auf ein zehnjähriges Bestehen zurückblicken darf. Das denke ich, ist auch eine Garantie für sein Weiterbestehen. Ich freue mich zu jeder neuen Nummer, die zu uns ins Haus kommt.

Brüderlich grüssend
H. Goerz

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This issue of *Mennonite Life* contains a complete *Index* (pp. 33-48) to all articles which have been published since the magazine was started in 1946.